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# ADVENTISM ANSWERED

(THE SABBATH QUESTION)

## PART FIRST

PASSING OF THE LAW AND THE INTRODUCTION OF GRACE

## PART SECOND

SOME PHASES OF THE GOSPEL LIBERTY

BY

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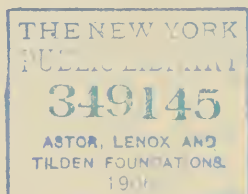
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Copyright, 1905,  
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TO THE  
REVEREND PHILANDER KINNEY CADY

DOCTOR IN DIVINITY, AND SOMETIME PROFESSOR IN THE GENERAL THEOLOGICAL SEMINARY, WHO HAS BEEN AN INSPIRATION TO THE AUTHOR IN THOSE BRANCHES OF STUDY WHICH NOW DELIGHT HIM MOST, AND A WILLING ADVISER FOR FOURTEEN AND A HALF YEARS OF GRADUATE LIFE

AND TO THE  
CONGREGATION OF  
ST. AUGUSTINE'S CHURCH, BROOKLYN

WITH WHOM THE AUTHOR HAS, FOR WELL NIGH TEN YEARS, LABORED; AND WITH WHOM HE HAS THROUGHOUT THOSE LONG YEARS, ALTERNATELY REJOICED AND SUFFERED, THIS VOLUME IS AFFECTIONATELY INSCRIBED.



## PREFACE.

The lines of the following pages represent anything but an academic effort; they are of a very natural, even necessary growth. Their suggestion was in the very homely fact of the falling away of two of the members of the congregation of the church of which the author is the rector, to the Seventh Day Adventists. While making no special effort to bring back to the church's membership those who were led away by the specious, and, upon first view, very plausible arguments of the Adventists, the writer was impressed with the duty and responsibility of declaring the truth, and of fortifying in their Christian liberty the large numbers of the congregation who were at ease in the doctrine and religious practices of the church; and so far not infected by the virus of schismatic teaching of the essence of the Adventists' propaganda. Of late years the Adventists have been very much alive to their opportunity, or been resolute upon creating an opportunity for the promulgation of their doctrines, and all things considered, in the matter of gaining in numbers, they have not been altogether unsuccessful. In the City of Washington the reward of their labors has been a large ingathering into their fold of people out of very many of the churches of that city.

In other cities have they made telling inroads upon some of the settled and peaceful congregations.

Many of the clergy have felt the need of taking, at times, the space allotted to their sermons for a presentation of the errors of Adventism and for an earnest re-

publication of the message of Liberty inherent in the Gospel dispensation.

The clergy dealing with this subject have approached it from many points of view, but none, so far as is known to the writer, has done so from the needful point of the destruction of the Old Covenant.

That is the starting point of the argument of this treatise.

The writer is fully aware that the points of evidence herein presented do not vary in kind, as he would wish, in sufficient degree for heightening the intellect of the reader in following the steps of the argument. Before the end of the book is reached, much of the evidence will be found to be additional to, rather than of a different kind from that presented in the earlier pages; still the arguments will vary sufficiently in kind, to obviate a monotonous repetition.

The effort needs no apology along this line, however, as those who would be fortified in the truth here defended, and must stand in turn for its defense, should have ever at hand, and at easy command, all the features of evidence, as well as the classes of evidence, conspiring to substantiate their position. The talks, written out at length in this book, were first delivered from notes to the congregation of St. Augustine's Church, Brooklyn, and in the Fall of the same year (1902) at St. Luke's Church, Washington. Those talks proved very satisfactory, and some who followed them in the latter place advised the putting of them in the form in which they now appear.

Whether the presentation here made is more or less vigorous than the talks delivered from the notes, the writer cannot say, but he has endeavored to follow, as faithfully as his memory would lead, in the line pursued on the occasions before spoken of.

There may be some defenders of the faith who have not devoted much attention to this particular line of thought, because there has been no influence brought to bear upon them, or no excitement in their respective communities such as would suggest the necessity of devoting attention thereto. But as the Adventists are keenly alive, and there is no telling at what moment they may put in an appearance in such communities, it becomes those whose duty it is, and who count it a privilege to be defenders of the Faith, to be prepared for the demands against the day of need. As servicable for such a purpose, this book is offered to the public.

The author herewith heartily acknowledges his indebtedness to his friend, the Rev. Owen M. Waller, M. D., for his kind assistance in reading and correcting the proof sheets, and for other aid in the way of valuable suggestions, etc.

G. F. M.

*Borough of Brooklyn, City of New York,  
November 28, 1905*





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## INTRODUCTION.

The furnishing of a clear exposition of the thesis herein undertaken demands a thorough review of the covenant establishments between God and His people at different periods, and a consideration of these covenants in the light of the literature of the Bible, and especially the latter division of it—that of the New Testament.

The practice of worship in all ages and climes attests the fact that the idea of a covenant relation between man and his Maker is on a parallel with consciousness, or the necessities of thought.

But the metaphysical arguments of Diety, and the relation between God and man which subsists by virtue of the constitution of things, do not concern us at this time.

Historic data we are now called upon to deal with—we are to deal with the matter of covenants established at definite periods of the world's history, at historic places, and given directly to personages the certainty of whose real existence rests upon indisputable evidence.

There were two covenants established between God and His people. Each of these covenants consisted of two complementary objective elements. These covenants did not simultaneously obtain, nor were meant to possess co-ordinate force in the moral and religious life of the people of God, each having a separate existence—each in its turn. The first of these compacts is called the Old Testament, though not so called till after the incoming

of the New. II. Cor. iii, 14. Jeremiah predicted (xxxix, 31) the establishment of a new covenant or testament.

Throughout the literature of the second testament, itself is so characterized, and such references are made to the first as to show the abrogation of the first by the establishment of the second.

This point will be elaborated throughout PART FIRST, and particularly in Chapter V.

The two complementary elements of the Old Testament were Circumcision, and Sabbath observance mediated respectively through Abraham and Moses.

In treating of the claims of the Seventh Day Adventists and other Sabbatarians, we deal with matters of precision.

The compact with Abraham we shall call the covenant element of promise; that with Moses the covenant element of law; the two elements making the outward expression of the Old Testament, or the Law.

The second element given was, according to Pauline chronology, four hundred and thirty years after the first—that given to Abraham.

The relative force of these two covenant elements will be dwelt upon in the ensuing discussion and the inferiority of the latter (to the Hebrew mind at least) will be clearly brought to view.

The promise of God to Abraham that his seed (which is Christ, Gal. iii, 16) should inherit the blessing, continues, but the outward expression—the seal of the covenant (Circumcision) and the “law of a carnal commandment” given to Moses, passed away, and are superseded by the Christian economy—the dispensation of the New Testament—which is specially marked in opposition to the Mosaic system by liberty from all law contained in ordinances.

Should one be inclined to question the continuance of the promise without the ceremony ratifying the same, the reply is that St. Paul not only states the fact, but also the reason, Rom. iv., 1-16, but this point is treated at length in Chapter VIII., PART FIRST. The reason is that God has ordained a new way; instead of the promise being sealed in Circumcision, it is now sealed in the faith of the atoning power of the blood of Christ.

But bearing upon the matter of liberty from all law contained in ordinances, it is here said, as it will often be repeated throughout this discussion, that none should suppose that he is free to commit all kinds of abominations because he is 'not under the Law' (Rom. vi., 14; Gal. v., 18); for the ethical features of the Law are not grounded in, nor can have their ultimate grounding in, commands: they persist independently of enactments, or in spite of the absence of ordinances.

The evil of murder, for instance, does not rest upon a command which speaks to the contrary, but upon a knowledge of the wickedness of it given simultaneously with the knowledge of the constitution of the beings affected by it, and the law against it is grounded in that constitution.

A knowledge of that constitution is itself a declaration of one's duty to his fellow man. This lifts the question out of the low order of legislation and gives it the surrounding of a metaphysical atmosphere.

So, too, the matter of theft, false-witness, etc. The Christian should have the mind of Christ and do the things contained in the moral law, not as one serving under a penalty and fearing death, but as one of nobler instincts, loving righteousness.

The fear that some reader may be led by these discussions to manifest a disposition to indulge in Antino-

mian practices, will necessitate the frequent reference to the truth above stated.

“As free, and not using your liberty for a cloak of maliciousness, but as the servants of God,” is the mind which should actuate the disciple of our Lord.

Our discussion will lead us to see that the Old Testament of God to His people was established in the ordinances of Circumcision and Sabbath observance.

The New Testament is ratified in two complementary elements also, viz: Baptism and the Supper of the Lord (Chapter V).

The discussion following will reveal the foreignness of the two covenants to each other, and consequently the disharmony between the two elements of the first covenant and the two elements of the second.

Circumcision and Sabbath-keeping are of a distinct order of things from that sealed unto man in Baptism and the Supper of the Lord.

At the outset it is well to have a clear understanding of the controversy between the Seventh Day Adventists and other Christians with reference to the cardinal principle of the Adventists' point of difference.

The contention of the Adventists is that the Sabbath law of Judaism is as binding to-day as ever it was, and the obligation of its observance is to-day exacting upon Christians as ever it was upon the Jews. They claim that Christians are in duty bound to worship on the seventh day of the week—the ancient Sabbath—because the fourth commandment of the decalogue, they claim, is equally binding with the ethical features of the same code.

Our contention, on the other hand, is not that they violate any law or principle in holding the Jewish Sabbath sacred, but that they transcend their bound in insisting that others are breakers of the Law in the adop-

tion of other days, or another day, as their solemn day of prayer and praise, ignoring wholly the Sabbath day of Judaism.

Many Christian writers of the subject here treated have claimed that the Author of life changed the Sabbath from the seventh to the first day of the week.

Such a claim is by no means the position of this book. The point of this book is that the Law, or Mosaism, or Judaism, or the Old Testament, or the Old Covenant, or whatever men are pleased to call that religious system of which Moses was the chief exponent, was abolished in and by Christ; and that all its peculiar features—moral and ceremonial—were abolished with it.

If such can be established, it logically follows that there is no Sabbath law. God calls for worship—a worship that is “in spirit and in truth.”

The adoption of any day of the week, therefore, as the day of solemn service would fully meet the demands of the scriptures of the New Testament, and it is almost a necessity that there should be uniformity in such observance in any national life. The Christians chose the first day. There was no injunction; it was choice, for the reason to be set forth later.

A few examples will suffice to show the need of national uniformity in this matter. Suppose the grand divisions of our governmental service had each the deciding of their rest day, and the State Department adopted Sunday; the War Department, Monday; the Treasury, Tuesday, etc., and such were the national practice *in extenso* to the private businesses of the country, what unutterable confusion and inconvenience would result!

Who would venture the assertion that such conditions would not bring even chaos to the commercial life of the land?

The Seventh Day Adventists, while practicing nothing in this regard contrary to the demands of scripture, do promote confusion in so far as they, through their doctrine, affect the national life; they further infringe upon the Christian liberty inherent in the grace of the Gospel in their insistence that men are in duty bound to observe the Sabbath of Judaism.

On the other hand while we do not claim that Sunday is *the day* upon which men ought (owe it) to worship, it will be shown in the following discussion that it is the most befitting day.

A periodical rest is a constitutional need, but Christian liberty permits every latitude in the matter of time, and the Christians, not without reason, made choice of the first day of the week.

Let another point be distinctly understood: the Adventists and some others say there is no word in the scriptures, from beginning to end, to show that the Sabbath has been changed. This writing disavows any attempt to show that the Sabbath has been changed, *i. e.*, from one day of the week to another, but will demonstrate beyond a peradventure that the Sabbath of Judaism has been abolished, and that consequently there is no Sabbath law.

Much confusion is introduced into such discussions as the present one by the Christian world (excepting Lutherans, Episcopalians and Roman Catholics) speaking of Sunday as the Sabbath. Sunday is not the Sabbath, and no claim is herein made to the effect that it is. This confusion would be decidedly relieved if many of our Protestant friends would cease applying the name Sabbath to the first day of the week.

The arguments bearing upon the points at issue are many and varied. The classes of arguments are four in



number, as follow: 1—The Argument from Scripture; 2—Contemporaneous Literature; 3—Ecclesiastical Authority, and 4—The Astronomical Argument. The last is based on the fact of the earth's rotundity, which destroys the absoluteness of the Sabbath period, reducing the whole thing to a question of longitude. Accordingly the Sabbath of Palestine is Friday in America. But this argument will not be pursued.

Of the four classes of arguments named, the first only will be treated at length in this discussion, as such limitation—that to the voice of scripture only—keeps us on common ground with the Adventists and those who recognize no other authority than scripture and heed only the arguments that are drawn therefrom.

Reference may be made to other of the arguments, but if so, it will be incidental, not a primary contention.

Tract number 113 of the Adventists' series of publication is the "Christian Sabbath," the production of a Roman Catholic clergyman. He argues earnestly to show that on scriptural grounds the contention of the Adventists for Sabbath observance is invincible. He takes up the Ecclesiastical Argument—the authority of the Church, to speak in matters of faith and practice.

But he claims a monopoly of this argument for the Romanists, asserting that all other Christian bodies holding the faith as they do, are logically bound to follow the Adventists in observing the Sabbath, or seventh day of the week. We hold to the validity of the Ecclesiastical Argument, but disallow a monopoly of authority by the Roman Catholic Church. The Church in her integrity, possessing plenary authority, was the Church of apostolic days, of the Nicene period, the Church before the estrangement of the East and the West. The arrogant claim that all Christendom is aping Rome in the matter of Sun-

day observance needs no exhaustive treatment. The Adventists readily adopt the essay of the Roman clergyman and send it forth as a campaign document, because the arguments contained therein are very plausible upon first view and suit their purpose admirably. These twentieth century tractarians repudiate, of course, the argument of the ecclesiastical authority, and present the other part—the scriptural argument favorable to themselves—as an all convincing word on this subject.

In PART SECOND the incontrovertible (?) points of that tract will be taken up and answered seriatim.

With this word of introduction, the issue before us is clear and unmistakable; we shall therefore proceed to the argument.



## PART FIRST.

### PASSING OF THE LAW AND THE INTRODUCTION OF GRACE.

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“For the law was given by Moses, but grace and truth came by Jesus Christ.”—John i, 17.



## CHAPTER I.

### INSTITUTION OF THE COVENANT-ELEMENTS OF CIRCUMCISION AND SABBATH OBSERVANCE.

The seventeenth chapter of Genesis shows unmistakably the first of the two great covenant-elements between God and the seed of Abraham—the two covenant elements named in the chapter heading constituting, as it will later be seen, the symbols of spiritual relation between the Creator and those who worshiped Him under the old Israelitish theocracy.

The first covenant-element—Circumcision—was given as the distinguishing mark of those who were brought into family relation with God. This sign served as the token of covenant relation with God.

Those in whose flesh this was not sealed were aliens from God, and, as such, could lay no claim to the sacred prerogatives enjoyed by the people of God.

While many co-ordinated the importance and spiritual efficacy of the two ancient covenant-elements, there was a large number who, as will be observed, regarded the obligation and blessings of Circumcision as superior to those of Sabbath observance. But never, in a single instance, is there even a hint, that the children of Israel, the ancient people of God, thought, or acted upon the principle that the obligation of Sabbath observance should take precedence of Circumcision.

The sacredness and solemn duty of this first element of the old order are impressed in the following words:

GEN. XVII, 1-14.

1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2. And I will make my covenant between me and thee, and will multiply thee exceedingly.

3. And Abram fell on his face: and God talked with him, saying,

4. As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

5. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.

8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10. This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

11. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Attention is earnestly invited to the seventh and eighth verses of the passage here given. This covenant-element is called an *everlasting covenant* and the land of Canaan is promised as an *everlasting possession*.

It is very obvious, from this, that the expressions

“everlasting” and “for ever,” as used in the scripture, have often only the moderate force of “for ages.” Such is true in the case before us, as we shall presently show.

The reader is asked to fix his attention upon the covenant-element of Circumcision as an “everlasting covenant” and upon the promise of Canaan as an “everlasting possession,” and note what became of them.

When the covenant-element of Sabbath observance is taken up, remember how an “everlasting covenant” may be dealt with, and see if this received not the same lot as Circumcision. Circumcision never became a feature of general observance in the Christian Church and was explicitly discredited in an apostolic decree (Acts xv., 24-29) ; was finally abolished ; and Canaan, the “everlasting possession” became a Roman province, and is in the hand of aliens to-day.

Four hundred and thirty years subsequent to the institution of Circumcision came the covenant-element of Sabbath observance, which, important as it was, with all its binding force, and despite the penalty pronounced upon the despisers of it and those careless of its obedience, was ever regarded by the people at large as on a parallel with Circumcision—the two covenant-elements constituting the testamentary sign of spiritual relation between God and the Israelites of old. In no case was Sabbath observance deemed superior to Circumcision ; to some it gave a suggestion of inferiority.

JOHN VII, 19-23.

19. Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20. The people answered and said, Thou hast a devil: who goeth about to kill thee?

21. Jesus answered and said unto them, I have done one work, and ye all marvel.

22. Moses therefore gave unto you circumcision; (not because

it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

The entire literature of ancient Israel shows that the practices of Circumcision and Sabbath observance were taken as complementary parts of a whole, regarded as the sign and seal of God's covenant with His people.\* But, as before said, though co-ordinated in the Hebrew mind, as a rule, the first covenant-element (Circumcision) was so fixed upon the mind of the children of the covenant that they regarded it as uniquely expressive of the essence of the Law, and as, above all, the assurance of divine favor, though they held fast to the importance and binding force of the second element—that of Sabbath observance. When the Israelites wished to slur, or speak contemptuously of foreigners and boast of the divine favor that they themselves enjoyed, they did it through reference to Circumcision and uncircumcision, but with no reference to Sabbath observance.

Thus David:

I. SAM. XVII, 26.

26. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

II. SAM. I, 17, 19, 20.

17. And David lamented with this lamentation over Saul and over Jonathan his son;

19. The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20. Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

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\*Treated at length in Chap. V.



There are other examples like these, but we do not find slurs upon non-Sabbath observers—they are ever upon “the uncircumcised.”

Let attention now be turned to the second covenant-element of the Old Testament of God to His people. It is stated in

EXODUS XXXI., 12-18.

12. And the Lord spake unto Moses, saying,

13. Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the Lord that doth sanctify you.

14. Ye shall keep the sabbath therefore; for it *is* holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

15. Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the Lord: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

16. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

17. It *is* a sign between me and the children of Israel for ever: for *in* six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

18. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

The Sabbatarians—Adventists and others—will make much of this scripture passage, noting most feelingly and with vital or mortal concern the phrases *perpetual* and *forever*, in the sixteenth and seventeenth verses, as clearly descriptive of the nature of this covenant-element, while they readily yield, nay even, insist that the term *everlasting* in Gen. xvii, 7, 8, 13, and the term *for ever* as used often in the scriptures are not to be taken in their most exact or literal sense. The language employed in Gen.

xvii, 1-14, to express and impress the awful responsibility and glorious privilege attaching to the matter of Circumcision is just as strong and insistent in every feature as that in Ex. xxxi, 12-18, enforcing the decree of Sabbath observance.

In this latter connection the terms *perpetual* and *for ever* are not to be taken in their literal application; but as in the case of the first covenant-element, the moderate force of the words is demanded, as will be seen from a comparison of scripture passages circling around the two Testaments which God gave in turn unto His people, and especially will this be seen in the inspired writings pertaining to the New Testament.

Let us observe that such is the necessary view, interpreting the terms in the light of the words of St. Paul in his epistles to the Galatians and to the Corinthians:

GAL. III., 16-19.

16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

Here is a clear declaration on the part of the great apostle to the Gentiles that the covenant-element of promise—the first given in Circumcision (Gen. xvii, 1-14) was superior to the covenant-element of bondage which was given on Sinai four hundred and thirty years after, and that this latter containing the Sabbath law and of which

the Sabbath was the very essence, was a tentative arrangement; and was added because of transgressions—for the regulation of conduct and as a penal code—till the seed [Christ] should come to whom the promise was made.

In verse nineteen we find the word “added.” The addition of a thing presupposes another thing already given.

The thing already given is the promise testified unto by the covenant-element of promise (Circumcision), and the thing added thereto was the covenant-element of the law of bondage, of which Sabbath observance was not only an integral part, but the very essence.

That is admitted by a prominent Adventist writer\* who says, after quoting from the Old Testament scriptures to impress the duty of Sabbath observance and declaring that idolatry and Sabbath-breaking went together: “The reason for this is that the *true* observance of the Sabbath is the highest act of recognition of God.”

Now it is distinctly stated by the apostle that all that was added *till* the seed should come. The “till” plainly signifies the passing of the Law upon the advent of the promised seed and can be of force only on the condition of the Law being abrogated.

The question is: “Wherefore then serveth the law?” The pertinence of that question is discovered in the fact that we—Christian people—to whom it is put, live in a time succeeding the advent of the Seed; and therefore after the Law has passed away.

Clearly then the Sabbath day element of the covenant declared in Exodus xxxi, to be “perpetual” and “for ever,” was no more so, according to the strictest application of

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\*Elder E. J. Waggoner—Sunday: The Origin of the Observance in the Christian Church.—page 32.

those phrases than was the covenant-element of Circumcision spoken of in Gen. xvii, everlasting; or the promise held good that Canaan should be an everlasting possession to the children of Israel. They all held until the completion of the dispensation to which they pertained; until Christ bowed His head upon the cross with the words: It Is Finished, and gave up the ghost; till the Old Testament had passed and the New had come.

Again, let us turn to the second of St. Paul's epistles to the Corinthians and observe how he emphasizes this truth:

#### II. COR. III., 4-11.

4. And such trust have we through Christ to God-ward:
5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;
6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
7. But if the the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;
8. How shall not the ministration of the spirit be rather glorious?
9. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.
10. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
11. For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

Attention-is invited to the sixth verse in which reference is made to the *new testament* and the implication therein with reference to the old.

The old covenant or testament is characterized in the seventh verse as the *ministration of death*—this has vanished away.

The new covenant or testament is termed the *ministration of the spirit* (verse 8); the *ministration of righteousness* (verse 9)—this abides.

The reference in verse seven to the ministration of death is clearly to the decalogue given on Mount Sinai; for there was no other ministration *written and engraven in stones* than the ten commandments and the person disputing this will have to show what other ministration there was “written and engraven in stones.”

The reading of the subsequent verses above quoted shows that the “glory to be done away” contrasted with “glory that remaineth,” had no reference to the “glory of Moses’ countenance,” but to the “ministration of death written and engraven in stones.”

True, the glory of Moses’ countenance was also to be done away, but even that was symbolic of the passing of the religious system—the religion of the Old Testament, of which he was the chief exponent.

Some undertake to explain that the law which was done away was the ceremonial law and not the moral law. Now let it be observed that those are not New Testament phrases, but inventions of men of later days who had something to explain. The apostles made no such distinctions when they discoursed upon the merits of the Law.

The Law to them was a religious system which they contrasted with the religion of the Gospel. It embraced, indeed, ceremonial and moral features, but the Law was one—the religion of Judaism which was supplanted by Christianity.

Now it is indisputable that with one lone exception the principles of law “written and engraven in stones” and called by St. Paul the ministration of death, were moral elements and not points of ceremony.

The Law, as a whole, passes away.\*

Are men then at liberty to commit all kinds of abominations?

Not so, for while the Law has been abrogated as a legal code the ideal ethical elements contained therein remain rules of life; because they are eternal verities and find their sanction and force, not in mandates but in the constitution of the beings that are affected by their application or non-application.

What is one man's right is the duty of all to regard, by whom he might be affected for good or for ill. Co-ordinated with his right to life is every man's duty to let him live. This does not rest upon a mandate, but upon the demands of the nature of all those concerned whether as agents or objects of the action.

Our Lord did say that the Law should not be destroyed—that is, not be set at naught, treated contemptuously. But while denying all intention of disregarding it, He nowhere claimed by declaration or implication that the Law should forever be binding upon men as in the formative period of Israel as a people.

His claim was that every feature of the Law should be fully satisfied—and be met in Him personally:

MATT. V., 17, 18.

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

The meaning here plainly is not that the Law is to be of eternal force, but that the fulfillment of its injunctions, even to the minutest point, should be perfect and complete; and that so sacred was the matter of its fulfill-

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\*Vide Chapter vii. The point is there discussed at length.

ment held as a divine plan that if it could be brought to an issue of heaven and earth passing away, on the one hand, and on the other, the Law passing unsatisfied, the certainty of destruction would be in the former. The key to the situation is furnished in the expression "till all be fulfilled."

The law passes away with its fulfillment, a new order of things is instituted.

If this be not the meaning, then the clause "till all be fulfilled" is not only itself without significance, but renders the eighteenth verse, at least, absolutely worthless.

What is it, therefore, upon which Christ would have the minds of His auditors fixed? What is it that He here declares and additionally emphasizes? It is not the abiding principle of the Law; for that He does not declare at all. It is the unalterable purpose of God that the Law should be fulfilled.

The Jews in Egyptian bondage had lost the religion of their fathers; hence the need of a renewal of the ancient doctrines and rites after their liberation from the thralldom of the land of the Pharaohs.

Moses therefore renewed Circumcision that the "everlasting covenant" might be observed among the children of Israel.

LEVITICUS XII., 1-3.

And the Lord spake unto Moses, saying,

2. Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3. And in the eighth day the flesh of his foreskin shall be circumcised.

While the text of scripture seems to show that the two old covenant-elements (Circumscison and Sabbath observance) were co-ordinated in the Old Testament re-



ligion, the Jewish people gave evidence that they laid greater stress upon the covenant-element of promise (Circumcision) than they did upon the covenant-element of bondage (the Sabbath Day). The sacredness of each was, however, expressed in terms of equal force—the former termed “an everlasting covenant,” Gen. xvii, 7, 13, and the latter “a perpetual covenant” given “for ever,” Ex. xxxi, 16, 17.

Death was the penalty of labor on the Sabbath Day—no work should be done thereon.

But what if there be a coincidence of the Sabbath and the octave of the birth of a male child? Which is accorded the pre-eminence, the Sabbath rest or the work of grafting the child into the congregation of the Lord?

Surely the latter, as we shall see from the words of our Lord in rebuking the Jews for their anger at Him for working—making a man every whit whole on the Sabbath Day.

JOHN VII., 22, 23.

22. Moses therefore gave unto you circumcision; not because it is of Moses, but of the fathers; and ye on the sabbath day circumcise a man.

23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

Considering the relative importance of Circumcision and the Sabbath, it is made clearly manifest that though both covenant-elements are spoken of as “everlasting,” “perpetual,” “forever,” the Sabbath element was inferior in its binding force to the covenant-element of Circumcision. Elder Waggoner says: “The true observance of the Sabbath is the highest act of recognition of God.” It is true as one of the great covenant-elements, but it has to share the place of dignity and honor with the institution of Circumcision; they are both of the very essence of



the Law, and as a feature of obligation, standing or falling together; and as already seen, if the Jewish mind conceived the due of precedence, that was invariably accorded the first established covenant-element of Circumcision.

Now we have the direct testimony of scripture that the equally great, if not greater, covenant-element of Circumcision should pass away; we know that it did pass away and is not even observed by the Adventists themselves who are "keepers of the Law."

The whole Law is abrogated—the Sabbath element along with Circumcision, the weaker with the stronger.

The terms "weaker" and "stronger" are used because while the two old covenant-elements are co-ordinated in the language of their establishment, in the Jewish mind there was a superordination of Circumcision and a subordination of Sabbath observance.

This is demonstrated in the fact that our Lord took the argument of circumcising on the Sabbath as one that would thoroughly appeal to the Jews and silence their objection to His doing works of healing on the seventh day of the week.

Christ came not to destroy, but to fulfill. After His fulfillment of the Law, He instituted a new order of things—the old then passed away.

LUKE II., 21.

21. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

He complied with the exactions of the Law; He did not destroy but fulfilled.

Christ commanded His disciples many things, but we look in vain for any mandates with reference to Sabbath keeping or Circumcision. After complying with the re-

quirements of the Law according to the covenant establishment with Abraham (Gen. xvii.) and with Moses (Ex. xxxi.) He gave not Himself again to those elements of bondage, but instituted a new order of things.

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## CHAPTER II.

### THE NEW ORDER OF THINGS.

When the time was come that our Lord should begin His ministry, He went forth unto Jordan and was baptized of John—Matt. iii., 16. It was also declared of Him that He should Himself baptize—Matt. iii., 11.

The Lord, or His disciples acting as His representatives, did baptize.—John iii., 26; iv., 1, 2.

Just previous to the ascension, or at least, at some time intervening between the resurrection and the ascension which was, of course, after the accomplishment of His earthly ministry, He formally instituted Baptism as the mode of entrance into covenant relation with God, and said absolutely nothing about Circumcision the covenant-element of the old dispensation which was instituted first with Abraham and re-established with Moses as the way of entrance upon that same covenanted life.

This most remarkable silence, on the part of our Lord, with reference to Circumcision, the first of the two great covenant-elements of the Law and the one which, in former days, admitted men into the family circle with God, and that silence too, upon the eve of His departure hence, at which time He gave most earnest directions regarding the ministration of Baptism, and made such solemn pronouncement of its place and force in the Christian economy, can be explained in no other way than that the

Law (which is necessarily broken with the passing of Circumcision) had completely served its purpose—that of a schoolmaster to bring us to Christ, Gal. iii., 24, and having so served the purpose of its establishment, has passed away.

Christ, after His conquest of death, instituted Baptism for the mystical accomplishment of a certain end—an end identical with that which it had been the office of Circumcision to serve.

It is evident therefore that with the passing of the old dispensation and the inauguration of the new, Baptism became the legitimate and appointed successor of Circumcision.

It is quite pertinent to ask, since Circumcision and Sabbath-observance are declared to have been the covenant elements of the Old Testament, and Baptism a covenant-element of the New Testament is shown to be the successor of Circumcision—the Christ appointed successor—is there in Christianity a Christ-appointed successor to Sabbath observance as a covenant-element? Or does Sabbath observance as a covenant-element succeed itself, being common to both dispensations, morally and religiously binding in Christianity as in Judaism?

Again, if Sabbath observance as an element of the covenant is not a feature of Christianity and is, therefore, not obligatory in Christian worship, has it a successor at all, and if so what is it? The answer to these questions will be reserved for the last chapter of the book. If one system of religion, or statecraft, or any other great concern of human society is succeeded by another, as Judaism is by Christianity, it does not follow that every feature of the one must have a counterpart in the other; so even if there were not a Sabbath's successor among Christian obligations, there could be no justi-

fication in obtruding a Sabbath of bondage upon Christian liberty upon the ground that it was a fixture in Judaism.

With the passing of Judaism, all that was peculiar thereto, not definitely enjoined upon the advent of Christianity, has passed with it.

A case in point is that of the Sabbath; it was an institution of absolutely no binding force outside of Judaism, as we shall see as our study of the subject progresses.

Some there are who, to substantiate a theory dear to themselves, make a factitious division of the Law—a distinction not recognized by Christ, and in contradiction of the declarations of St. Paul—declaring that the ceremonial law has passed, that the moral law remains, and arbitrarily place Sabbath observance among the moral precepts. It is impossible that any one should satisfactorily explain Sabbath observance as a moral precept. Those who defend it as such, explain it on the ground of a divine command, which is destructive of the very notion of a precept. The basis of a precept is the intuitive appreciation of its force and value, and not its setting forth as a mandate. The moment a decree set forth as moral law is explained upon the ground of a mandate, immediately the justification of the mandate itself upon moral grounds is in order.

For example: a mother gives charges for her daughter's conduct; the daughter not yet come to the years of discretion is in duty bound to fashion her conduct along the lines indicated. But the mother's decree, in turn, cannot find its justification in itself. If justifiable at all, it must find its sanction in its harmony with the conditions which conspire for the well being of the daughter, *i. e.*, it must be explained on moral grounds.

This point will be discussed at length in the chapter

on Moral Certitudes and its bearing upon the Sabbath in that of the Oneness of the Law.

The whole Law of which Circumcision was of the very essence, on a par with, if not superior to Sabbath-observance, passed away with the passing of Circumcision itself. But let us return to the institution of Baptism.

MATT. XXVIII., 18-20.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

MARK XVI., 15, 16.

15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

One cannot think upon the theme at hand and read the scripture passages here quoted without either settling it in his mind that the old dispensation has passed, or asking the question: why was there no charge respecting Circumcision?

This question will never be answered until the alternative position is assumed—that the Law, of which Circumcision was the supreme point, has been abrogated.

If Circumcision is abrogated, what has become of Sabbath-observance, its companion covenant-element which held only an equal if not a minor place in the old system and could find no more basis for its establishment in the moral constitution of man than could be found for the covenant-element of Circumcision?

The question answers itself.

A contention of Adventists and others is that the law of the Sabbath as a feature of the decalogue is moral and therefore forever binding. That contention is altogether erroneous; for its embodiment in a code or its relative place therein cannot endow a decree with that which it does no intrinsically possess.

The Sabbath law, of course, was moral, but the same, in like degree, was true of Circumcision and of every mandate emanating from lawfully constituted authority.

But such have *acquired* moral force only, as no source, however high, can endow a law with that which it does not intrinsically possess, that is, with *intrinsic* or *native* worth.

Again, as we shall see in a subsequent chapter, the "Ten Commandments" is not all that is moral in the Law, but only part thereof, and the claim of many that all that is moral is forever binding would leave Christians, to-day, under the influence of an ethical code, absolutely derogatory to the well-being of society.\* There are, indeed, points of agreement between moral utterances of Christ and Moses, as between Christ and Confucius, but those utterances were totally independent, the one of the other. The rule of life as set forth by Confucius, though negative in form, would, in its application to human affairs, affect life identically as would the golden rule of Christ; it is equally binding because equally moral—finding equally its ultimate explanation in the demands of human life. But we are not disciples of Confucianism on that account.

A believer in the divinity of Christ cannot appreciate His condemnation of many points of the Law—moral points—as recorded in the fifth chapter of St. Matthew, and still maintain that the Law is immutable.

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\*Chapter—The Oneness of the Law.

In the face of all that, can a disciple of Christ who gave charges in so direct antagonism to the Law, say now that one jot or one tittle has not passed from the Law?

In the light, therefore, of those utterances of Christ of moral principles so vigorously antagonizing many of the moral principles of the Law (Matt. v.), introduced by the solemn form: "But I say unto you," the eighteenth verse which reads: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled," can have force and validity only as the qualifying phrase "*till all be fulfilled*" is taken as expressing or explaining His purpose of the Law's fulfillment and consequent removal. The only alternative is to deny the truth of the Lord's words recorded in the seventeenth verse, and say He destroyed the Law.'

But this alternative is precluded by the fact of discipleship.

Our attention will now be called to the will of God that the Law and the Prophets should pass, and that Christ should be recognized as the authority to man, and that to Him alone the sons of earth should hearken.

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### CHAPTER III.

#### THE DISPLACEMENT OF MOSES AND ELIAS.

We have the following records of the Transfiguration:

ST. MATTHEW, XVII., 1-8.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3. And, behold, there appeared unto them Moses and Elias talking with him.



4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6. And when the disciples heard *it*, they fell on their face, and were sore afraid.

7. And Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, they saw no man, save Jesus only.

#### ST. MARK IX., 2-8.

2. And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

3. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4. And there appeared unto them Elias with Moses; and they were talking with Jesus.

5. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6. For he wist not what to say; for they were sore afraid.

7. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

#### ST. LUKE IX., 28-36.

28. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29. And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistening.

30. And, behold, there talked with him two men, which were Moses and Elias:

31. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32. But Peter and they that were with him were heavy with



sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said.

34. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36. And when the voice was past, Jesus was found alone.

The above quoted records tell us that there were, with the Lord, at the time of the Transfiguration, Moses and Elias, conversing on the subject of the death which He should accomplish at Jerusalem.

Who were Moses and Elias?

Moses was the great law-giver and recognized leader of the Jewish people.

The sentence of death, or the privilege of life was to be the end of the law enunciated by him.

The Law was set forth for man's justification or condemnation, according as his conduct should conform or fail of conformation thereto.

In Hebrew jurisprudence "Moses" and "the Law" were synonymous. The Law is the dicta of Moses. The personality of Moses was esteemed an exponent of the Law.

The prophets were the preachers of the Law—insisting ever, and most earnestly, upon the prompt and implicit obedience to the commandments of the Law. So zealous were they for the majesty of the Law, that it might well have been written of each of them: "For the zeal of thine house hath eaten me up."

But the prophetic zeal for the Law was consummated in the person of Elias (Elijah).

He was the bane of Ahab's life, I. Kings, xxi., 20. It was he who as the champion of God slew the prophets of Baal at the brook Kishon, I. Kings, xviii, 40; it was he who despairing of the accomplishment of his mission, lay under a juniper tree in the wilderness of Beersheba and begged for the termination of his life, I. Kings xix., 4.

This was clearly brought out in his answer to the question addressed to him in Horeb, viz: "What doest thou here Elijah?"

The response was: 'I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars; and slain thy prophets with the sword: and I, even I only, am left and they seek my life, to take it away.'—I. Kings xix, 14.

It was the prophet of the Law who called down fire upon the two captains and their fifties.—II. Kings i., 10, 12. Yea, Elijah was the chief exponent of prophetic zeal; a veritable zealot of the zealots.

We may take the three versions of the Transfiguration and note that their argument was not a simple forecasting of the glory of Christ to be revealed; nor was it additionally a setting forth of the eminence of Moses and Elias.

The drama upon Hermon or Tabor, as the case may have been, was a parable in action, as was the relationship of Ishmael and Isaac.—Gal. iv., 22-31. We are told in the passages above quoted that Moses and Elias vanished and the witnesses of the Transfiguration beheld none but Jesus only.

It is a most remarkable thing that the great Law-giver and the zealous champion of the majesty of that Law should pale in the presence of the Christ, and the voice

of the Father should issue forth of the cloud testifying unto the Lord: "This is my beloved son, hear ye Him."

Moses and Elias, and all that they stood for, disappear. Their force and power have been lost. As mighty as they were, they are now without potency in our spiritual realm.

They told of law, bondage and wrath, but He who was left after their disappearance told of grace, liberty and love.

Christ is to shine gloriously in the hearts of men; and those who brought to the children of earth, bondage and wrath, with all that *they* entailed, are to lose their authority and strength and play no more a part in leading captive the souls of men.

If this be not the plain meaning of the Transfiguration, a word of explanation from some who have discovered it, would bring under lasting obligation the writer and as many as are disposed to make or have made the like interpretation.

Let this study be pursued a little further to show that this interpretation is correct and that no other construction, with any reasonable show of evidence, can be put upon it.

It may be asserted that the voice: "This is my beloved Son, hear ye Him," came for the purpose of augmenting the power and authority of Moses and Elias by adding Christ's thereto.

Such a claim could not be substantiated. On the contrary, Christ is to be heard in contradistinction to Moses and Elias—grace is to supplant law; for when the voice of the Father came enjoining obedience to the word of the beloved Son, Moses and Elias were seen no more—they retired to the invisible world; and there was none standing forth as bearing an authoritative voice save Jesus only.

Further light might be cast upon the claims of the foregoing arguments by considering the contrast between Moses and Christ, or the ideals for which they stood, as set forth in the gospel according to St. John.

JOHN I., 14-17.

14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

16. And of his fulness have all we received, and grace for grace.

17. For the law was given by Moses, *but* grace and truth came by Jesus Christ.

After dwelling upon the force of Christ's personality, St. John, in this striking sentence contrasts the two dispensations most sententiously as the seventeenth verse shows: "For the law was given by Moses but grace and truth came by Jesus Christ."

The point of the passage is its signaling a day of spiritual liberty after the day of spiritual thralldom had passed.

The conjunction "but"\* is antithetical; and its employment prepares the mind for something decidedly derogatory—for what is just presented, or shows it favorably by contrasting with it some other condition real or supposable.

In the case before us it disparages the former system—the sway of the Law.

What is the contrast here made?

Taking for granted that the reader possesses ideas corresponding with the terms "the law," "grace" and

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\*The word itself is not found in the original: it was inserted by the translators, but they inserted it because that is the sense of the passage.

"truth," attention will be called to the significance of contrasting "the law" with "truth." By this contrast "the law" is put without the pale of "truth." The truth of God is from eternity and is ever related to man as the genuine guiding-principle of life and the means through which the ultimate purpose of his life is to be realized. The Law is not this truth, but was a tentative arrangement for the accomplishment of a certain end, designed to pass away with the bringing in of the thing which it was established to introduce.—Gal. iii., 23-25.

There is nothing far-fetched in this exposition; because St. John was not exercising himself in the beauties of rhetoric when he made this antithesis—there was no effort at a finished period, but the bold presentation of a stubborn fact which tells of principles vital to the souls of men.

He plainly made the contrast placing the Law on one side and Truth on the other. Was he calling attention to real distinctions, or was he playing upon words? We are forced, because of the seriousness of the subject both to St. John, and as he must have felt, to his readers everywhere, to the position believing the former alternative—he was directing the attention of men to real distinctions. The Law, not part or parts of it—but the Law, as a body, was not the Truth. This must be borne in mind, that the Law is a whole. There is no claim that the Christian is free from everything contained in the Law, because much contained in the Law is moral.

Nor are we free from everything contained in Brahmanism; because much contained therein is moral. But while we are not free from certain features of Brahmanism, we are free from Brahmanism itself. We live in harmony with *some* of the doctrines of Brahmanism, not because they are of Brahmanism, but because they are

eternal truths, so we must conform our lives to certain teachings of the Law not because they are of the Law, but because they are principles in harmony with the dictates of reason.

We are brought to a consideration of our Lord's words as substantiating those of St. John just quoted. The reports of his spoken words as recorded in the writings of St. Matthew and St. Luke are in consonance upon this point:

MATT. XI., 13.

13. For all the prophets and the law prophesied until John.

LUKE XVI., 16.

16. The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

The concurrence of these testimonies respecting the employment of the word *until* (or better, the word of which *until* is the English equivalent) in this declaration concerning the Law, is very significant and demands a full recognition.

The word *until* does not logically imply the cessation of a given act or state of being at a given point, or upon the performance of a particular event. But while such is not a logical implication, it is the usual force of that word in common speech; and it is the plain meaning of the word *until* in the passages of scripture above quoted. This is made manifest by the contrast drawn by St. Luke between "the law and the prophets" and "the Kingdom of God."

One of the distinguishing features of Christianity—not to be discovered even in Judaism is that the governance of God is that of a kingdom. The burden of our Lord's preaching was "the Kingdom of God is at hand," or "the Kingdom of Heaven is at hand." The inauguration of this Kingdom signalized the abrogation of the "law

and the prophets." Moses and Elias are vanished ; Christ alone—the mediator of the New Covenant—we must hear.

The Law which should not fail, or pass away unfulfilled (Luke xvi., 17) was fully satisfied in the death of the blessed Son of God.

JOHN XIX., 29. 30.

29. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost.

In order to appreciate the force of this scripture text it is necessary that we determine what was finished in the death of the Lord.

The thing finished was the fulfillment of the Law. In His death the Law was completely satisfied, and with its completion and fulfillment it passed away. "And, behold the veil of the temple was rent in twain from the top to the bottom."—Matt. xxvii., 51.

There are many lessons taught in the rending of the veil, but the one germane to the present discussion is the abrogation of the Old Testament or Covenant. Under the old dispensation it was permitted to no man to enter into the most sacred place of the temple, saving the high priest.

And this prerogative was permitted him once a year only. The veil of the temple was a curtain which separated the Holy of Holies from the Sanctuary. In the rending of the veil, the holiest place—"the seat of God"—was laid open to all men ; "So that," as one writer says, "nothing could more significantly express that it was the Will of God that this Dispensation [the Jewish] should be



abolished, than the rending of this veil in a supernatural manner."

The practice of the high priest entering the Holy of Holies on the day of Atonement was a feature of duty inseparably interwoven in the matter of the Old Covenant. This matter of exclusive privilege of the high priest, and sacred guarding of the Holiest was completely abolished in the rending of the veil.

The old has passed away; we look for the inauguration of the new order of things.

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## CHAPTER IV.

### THE SANCTION OF MORAL CERTITUDES.

Many of the truths of God we are under every obligation to observe, not because they were formally delivered, or are found in codes, but because they are eternal verities. Here is a distinction which the Adventist seems utterly to have failed to grasp. He says in reply to those who assert the abrogation of the Law, "you fail to distinguish between the ceremonial and the moral law."

"The ceremonial law has been done away, but the moral remains in force."

The failure here to distinguish between things is on the part of the Adventist who does not recognize the great principle underlying the establishment of moral law.

The whole of the moral law as contained in that collection of writings which, for brevity's sake, we call the Old Testament, constitutes with the ceremonial law contained therein, a body of enacted laws—a combination of statutes.

We discover also, in that body of laws, constituting



a legal code much that is morally good and much that is morally bad.\*

Of all that is there given of ceremony and morals only the morally good remains as of binding force. But why? Not because it is contained in an enactment; for the sanction of the moral law is not to be discovered in statutes from whatever source emanating. The sanction of moral law is metaphysical—it rests in the constitution of sentient beings, beings possessed of innate convictions of right and wrong, and of the discriminating faculty by which they can discern between the moral quality of acts.

Moral law, such as finds its sanction in the human constitution, has obtained from the foundation of the world and in climes where the Bible was never known. So to those who say the moral law has not passed, it might be answered a code of laws containing moral precepts has been abolished and those particular moral precepts as a definite feature of legislation—as an enactment—were abolished with the passing of the code of which they were an integral part.

But moral law as the guiding principle of personal existence, of course, cannot be abolished. Nor can it be delayed for formal enactment before becoming of force in its application in life. Its force is conterminous with personal being. There were men the world over and in all climes who gave their sanction to moral law without ever having accepted the scriptures as a code of ethics—a rule of personal conduct.

They say, do right because it is right, not because a law enjoins it.

St. Paul fully recognized these truths when he wrote this to the Christians at Rome:

ROM. II., 12-15.

12. For as many as have sinned without law shall also perish

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\**Vide* Chapter VII.

without law; and as many as have sinned in the law shall be judged by the law;

13. (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

This expresses very forcibly the truth spoken of above—that men who had not the law delivered as the oracles of God, having the testimony of the moral law in their consciences, were either commended or condemned by that inward monitor, in accordance with the character of their conduct. How could men, not having *the law*, decide as to what was right or what was wrong in morals? They fell back upon that final arbiter from which no appeal can be taken when dealing with matters of an ethical character—they fell back upon the mandates of conscience, the faculty of the soul which intuitively apprehends distinctions of right and wrong, and, with equal force insists upon the performance of the one and the avoidance of the other. The moral features of the decalogue were asserted with just as much vigor and positiveness before the advent of Moses as after, and amongst people who knew no revelation as it was amongst those to whom were committed the oracles of God. The human mind is so constituted that it rebels against the authority of absolute decrees; and demands, as the final test, the appeal to the understanding as reasonable and good, or the grounding of a claim upon the authority of one who besides being true and good, is unerring in his discriminations between things and conditions.

But whether one demand an insight for himself, or

repose confidence in the capability and honesty of another, the final analysis with him is this: a law can be mandatory only as it possesses the inherent quality of making for righteousness; and if so it is equally binding though there had been no formal enactment. Now that was exactly the meaning and information of the Apostle in the passage of scripture last quoted.

The world's great writers and thinkers in the realm of ethical life have not found the bases of their respective systems in a code, but in the nature of the human constitution itself and the natural relation subsisting between men, growing out of the peculiarities of that constitution.

Can any one doubt that such is the Apostle's meaning when he says, "these, having not *the law*, are a law unto themselves: which show the work of the law written in their hearts?"

When the Apostle employs the phrase "written in their hearts" his meaning is identical with that technical philosophical term "constitutional"—possessing a metaphysical grounding.

St. James lays much stress upon the importance of works as indispensable needs in the Christian life, and speaks on this wise:

JAMES II., 14-24.

14. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15. If a brother or sister be naked, and destitute of daily food,

16. And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17. Even so faith, if it hath not works, is dead, being alone.

18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20. But wilt thou know, O vain man, that faith without works is dead?

21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22. Seest thou how faith wrought with his works, and by works was faith made perfect?

23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24. Ye see then how that by works a man is justified, and not by faith only.

Let us endeavor, in a review of this passage, to discover the essence of St. James' meaning. Martin Luther, in his solifidian zeal, declared the epistle of St. James to be "an epistle of straw," but it was owing to his intense zeal to establish the efficacy and sufficiency of faith in meeting the requirements of salvation that caused him to overlook the very significant place of works in the Christian course.

A careful study of this passage of scripture, and particularly a study of it in conjunction with other scripture texts would not lead one to the conclusion that St. James was either super-ordinating or co-ordinating works with faith in fulfilling the demands of the Christian covenant and as a means of "seeing the salvation of God." The ponderous truth that St. James here teaches is that faith is real and must exercise a vital influence in the souls of men if fruits of righteousness are to appear in their lives. Now what are these fruits of righteousness? They are good works. So the appearance or non-appearance of good works is a demonstration of the inherence or absence of faith.

Our Lord gave us the same test, applicable to all the

departments of life: "By their fruits ye shall know them."

What St. James was doing is this: he was endeavoring to undeceive those men who claimed to have had faith and still furnished no evidence of its possession. The indwelling of a real, vital, energizing faith, must by virtue, of its own proper nature and inherent quality bring forth works, as combustion sends forth light and heat. Is this reasoning in a circle? Is this to make faith dependent upon works and works upon faith? Not at all.

The large, beautiful and sound peaches do not make the health of the tree, but prove it. The healthy tree does not prove the existence of the peach, but, in due course, produces it. So works are a demonstration of faith. How greatly, and pitifully deceived were those people who thought they possessed faith and wrought no works to attest the claim.

The epistle of St. James is well calculated to save many from a delusion and a snare and open their eyes to the truth that the faith which the life in Christ demands is not one of cold indifference—the attitude of the mind to a theorem of geometry, but that devotion of spirit which will imitate Christ's example and do the things that are pleasing unto Him.

No one can overthrow the logic bound up in the eighteenth verse: "Yea, a man may say, thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works."

We have a fine piece of irony here; for it is impossible to demonstrate faith without works. And on the other hand, it is contrary to the nature of faith that it should be un-demonstrative—it is bound, where it is existent, to show itself through works of one kind or other.

We may parallel with this St. Paul's declaration: "For the love of Christ constraineth us."

The argument just presented will be completely established by a reference to the Epistle to the Romans. The comparison shows in indisputable form the contention that the saving merit in man's steadfastness in the covenant of God is not in the works, but in the faith which they exemplify. Now let us parallel with the passage from St. James, just quoted, a few verses of Romans iv.:

What shall we say then that Abraham, our father, as pertaining to the flesh hath found?

2. For if Abraham were justified by works, he hath *whereof* to glorify; but not before God.

3. For what saith the Scripture? Abraham believed God, and <sup>it</sup> was counted unto him for righteousness.

4. Now to him that worketh is the reward not reckoned of *grace*, but of debt.

5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

No honest reader, by any art of interpretation, can contradict the statement that what acts or deeds by St. James are called works, are in Pauline conception objective means in evidencing the possession of faith. Let us go back a little in review of James ii., 21. The interrogation is put: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" Now it is as clear as the light of day that a deed of the character here related is not an accomplishment of such kind as to entitle it to be subsumed under the category of Work. The offering up was not actual; all there was to that tragedy upon Moriah was a demonstration of purpose to do in accordance with the injunction of the Almighty, and this readiness to perform that which was enjoined was a demonstration of faith true and indisputable. Even St. James himself leaves us in no doubt

as to the underlying truth to be revealed. Continuing, he says (22, 23): "Seest thou how faith wrought with his works, and by works was faith made perfect?"

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." The glory of the work was the faith—"Abraham believed God and it was imputed unto him for righteousness." While every incentive, encouragement and direction are given for the doing of good works, nowhere do we find in the literature of the New Covenant (Testament) any explicit or implicit claim that salvation is to be wrought through the works of the Law. The old order of things has passed and we live in a new.

We are to do righteousness because we are to be true to ourselves; we are to do righteousness because we are to be true to God; we are to do righteousness because of the native quality of the deeds so characterized.

The vast majority of men and governments, in the different ages of the world and various stages of civilization have felt the obligation of performance. Equal was their conviction of culpability in failure to perform.

But what was the source of this conviction? It surely was not a code handed them on authority. The source is found in themselves—it is the intuitive apprehension of right and wrong and the necessary binding force of the former. It is impossible that we should get beyond this as an ultimate reliance. Man has to fall back upon himself\* for this final settlement, just as in the matter of axioms. If, for instance, the matter of lying or theft is discussed and the wrongness of the one is set forth, the final appeal, after the introduction of every argument,

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\*This is not the place to discuss the office of Conscience and of Judgment and their relations.



and each is exhausted, must be made to the faculty of Reason in its apprehension of necessary truth.

As per example: given the number of individuals defined by the word *two* and the number defined by the word *four*, we say two and two make four. This truth is capable of ocular demonstration by the use of objects, but we have one step further in its final settlement—to the state of consciousness which finds it impossible to see it otherwise.

So, too, it is with justice, truth, liberty, charity—why are they demands upon the human soul? That low Utilitarian philosophy which says we must do charity because we may need charity is hereby peremptorily dismissed. No, the final appeal is to the rightness of the thing in itself—it is one of the eternal verities, it has constitutional grounding, it is impossible that the mind with a grasp upon the truth should see it otherwise. We are not then to do the right because such has been commanded, but because it is right.

The questions might now arise, is the undisputed word of God authority? Is it possible that man should act conscientiously while acting ignorantly? Yes, for here is where faith comes into play and gives the quality of moral uprightness to an act when that quality is not revealed to the doer.

Abraham *believed* God—that He is Knowledge and Goodness. We may conscientiously follow the lead of our fellow man as we believe him good and possessed of the knowledge necessary for the discernment of the facts and conditions of the case at hand.

This in no way violates the principle of the sanction of moral certitudes—that it has a constitutional grounding, that the command to do right is rooted in the heart of man.



## CHAPTER V.

## THE OLD TESTAMENT AND THE NEW.

It is by no means presumptuous to say that the prevalent notion as to the constituent elements of the two Testaments is altogether foreign to the reality of the case. The belief is very general, and well nigh universal, that the Old Testament is that collection of Biblical records comprehended between Genesis and Malachi; and that the New Testament is that collection comprehended between Matthew and Revelation.

In familiar discourse, and for general purposes, these collections are respectively so designated by the learned as well as the unlearned. In technical speech, however, such designation would be very inaccurate, not to say false and misleading. The collection of books between Genesis and Malachi is, strictly speaking, the literature of the Old Testament, and that between Matthew and Revelation, the literature of the New. These several collections, let it be distinctly understood, are the literature that grew up around the two Testaments respectively.

The question then, perforce, arises: What are the Testaments, and in what consists their outward expression?

1.—The Testaments or Covenants are compacts between God and the people of the earth to the effect that He would be their Deliverer and they would worship Him in spirit and in truth.

2.—The outward evidence or witness of the Testaments is established, in ordinances and observances.

If there is anything in the scriptures as clear as anything else it is the declaration that God had established two Covenants or Testaments, not of coeval force, but one in succession to the other, and known some times as the

old and the new; some times as the first and the second; and, by way of comparison, the second is called *a better*.—Heb. viii., 6, 7.

The Old Testament or Covenant was established in Circumcision and Sabbath Day observance—*vide* Gen. xvii., 1-14, page 16, and Ex. xxxi., 12-18, page 18. No attempt is made here to establish a great claim or doctrine upon a single passage of scripture; for throughout the records, one might easily corroborate the teachings of the texts to which reference is made.

Those ordinances were most strictly observed in the religion of Judaism. Adherence to them caused all things else, in comparison, to be dwarfed into insignificance. If other commands conflicted with these, the others gave way; and so earnestly and insistently did the Jewish mind hold to the matter of Circumcision that if there arose a conflict between these two observances the Sabbath observance yielded to Circumcision.

JOHN VII., 22, 23.

22. Moses therefore gave unto you circumcision; not because it is of Moses, but of the fathers; and ye on the sabbath day circumcise a man.

23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken: are ye angry at me, because I have made a man every whit whole on the sabbath day?

But whether this be taken as a recognition of the ordinance of Circumcision as superseding Sabbath Day observance, or whether the two are viewed as sustaining such relation to each other that their coincidence produced no conflict, it is clear that the Old Testament of God unto the people of Israel was established and ratified in Circumcision and Sabbath observance.

The New Testament or Covenant was also established in a double ordinance—or two ordinances, as you will,

Baptism and The Supper of the Lord, sometimes called Holy Communion and otherwise.

For confirmation of this, attention is invited to the following texts of scripture:

MATT. XXVIII., 18, 19.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

MARK XVI., 15, 16.

15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

ROM. VI., 3, 4.

3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

GAL. III., 26, 27.

26. For ye are all the children of God by faith in Christ Jesus.

27. For as many of you as have been baptized into Christ have put on Christ.

A cursory reading of these records could not fail to make manifest the weighty truth which they impart. They tell of a vital relation between God and man, established in, and witnessed to, by Christian Baptism. We are made through this ordinance the children of God, because in it we have membership in Christ.

The baptism signifies membership, and its truth is grasped by the necessities of thought and explicit declaration.

We ask the question, if there be not the implication of vital union with God, what can be the force of the expression: "Baptizing them in the *name* of the Father, and of the Son, and of the Holy Ghost?"

Our membership in the Church is through baptism, which is identical with our membership in Christ. "The body of Christ" and "the Church," in apostolic terminology, are convertible terms, however much latter day usage might warp the idea.

This we are told in language which defies misconception or misinterpretation.

I. COR. XII., 12, 13.

12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

EFH. I., 22, 23.

22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23. Which is his body, the fulness of him that filleth all in all.

While neither the word *testament* nor *covenant* is used in connection with any of the passages above quoted, no unbiased seeker after truth can fail to discover the reality of the new covenant-establishment as declared in them. Baptism then is of the very essence of the New Testament.

The other ordinance which, with Baptism, completes the establishment of the New Testament between God and man, is the Holy Communion of the Body and Blood of Christ.

MATT. XXVI., 26-28.

26. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

## LUKE XXII., 19, 20.

19. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

## I. COR. X., 16.

16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Though there seems to be some especial stress laid upon the matter of the Cup, we cannot separate the parts of this sacrament; for the communion of the Body and communion of the Blood is one, the Body and Blood being taken together to signify the Life of the Lord.

Here then are the two Testaments: the first established in Circumcision and Sabbath observance; and the second in Baptism and the Lord's Supper. The first two are of the Mosaic covenant and the second are of Christianity.

In the terminology of the theological schools the threefold order is presented: the dispensation of the Father, the dispensation of the Son, and the dispensation of the Holy Ghost.

But the more one goes into the depths of these matters, disregarding authority commonly so called, the more convinced he becomes that such is wholly a factitious arrangement with no outward conditions corresponding.

Call them by whatever name one may elect, he will discover but two grand divisions in God's revelation to man in instructing him in the way of salvation.

The Christian world is agreed that the Old is supplanted by the New. It is not a case of superaddition, but of supersession. The Old was taken away that the New might be given. These antithetical conditions or dispensations are called by different names,

The Dispensation of the Old Testament, the Dispensation of the New Testament; of Judaism, of Christianity; of the Law, of the Gospel or Grace; of Moses, of Christ.

These are the two classes of conditions which God, out of regard for the receptive qualification of the human family, in due course and successively, gave to men.

The Seventh Day Adventists claiming to be Christians and holding with the Christians that Judaism is incompatible with Christianity though it is logically the historical antecedent, still insist that the Law is in force though the day of Grace has come.

It is a pity that they fail to see how they confuse things. The Law is only another name for Judaism.

They agree with the Christian that Circumcision is abrogated, but hold and charge that Sabbath observance which was also of the Old Testament, is forever binding.

This is not only illogical, it is unreasoning assertion. It is no argument to resort to the practice of the Lord and say that He was an observer of the Sabbath Day; for proving too much is like proving too little. He observed Circumcision also and did everything of the Law until its demands were fulfilled, at which time He said: "It is finished" (John xix., 30) and bowed His head and gave up the ghost. •

The Law had then passed, taking with it all that belonged thereto—the essence of that Law being Circumcision and Sabbath-keeping.

The presentation of the truths upon which much emphasis has just been laid, abounds throughout the writings of the New Testament literature and the truths themselves are accentuated with a mighty force in the epistle to the Galatians and that to the Hebrews. No one can be an earnest and painstaking student of those two epistles and fail to discover what their writers would im-



press—the lesson which God would instill into the hearts and minds of His people; that because of the inefficiency of the first Testament to meet the demands of life in bringing in salvation to men, it had been abrogated and a second instituted which should be sufficient for this need. We find this scheme predicted in the book of Jeremiah's prophecy showing the wonderful forecast of God's operations in His relations to men.

That sacred writer distinctly tells us of God's purpose to take away the first covenant in order that He might establish the second.

JEREMIAH XXXI., 29-34.

29. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31. Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32. Not according to the covenant that I made with their fathers, in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the LORD:

33. But this *shall be* the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

In view of the above quotation it is beyond dispute that the passing of the Old Covenant or Old Testament was distinctly foretold in the canonical writings that grew up around that Testament. \* A review of the eighteenth

chapter of the Prophecy of Ezekiel will re-enforce the word of Jeremiah.

For a recognition of just that transition and those conditions to which Jeremiah referred, let us parallel with his writings a part of the eighth chapter of the epistle to the Hebrews:

HEB. VIII., 6-13.

6. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7. For if that first *covenant* had been faultless, then should no place have been sought for the second.

8. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9. Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

11. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxed old *is* ready to vanish away.

Here Jesus, a priest forever, after the order of Melchizedek, is pointed out to us as the mediator of a new and better covenant—a new and better which by virtue of that fact discredits the old and disposes of it as an invalid and altogether rejected article.

Henceforth, the Old Testament stands, together with the by-laws of worship and observance vitally associated



therewith, a great article of historical bearing, but as absolutely devoid of force and authority in the province of Christian worship.

Despite the energetic presentation of this contention in the verses from the Hebrews just cited and the remarkably forceful summary made in the thirteenth verse, the Adventists in their unreasonable and unreasoning dogmatizing insist that it is "needful \* \* \* to command them to keep the law of Moses," laying particular emphasis upon Sabbath observance, while, by a strange and inexplicable inconsistency, they omit from their own practices of worship, the ordinance of Circumcision which is equally with, if not pre-eminently above, Sabbath observance, of the very essence of the Law of Moses.

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## CHAPTER VI.

### THE RETROCESSION AND THE SUCCESSION.

A review of certain passages of scripture with a comparison of contents will clearly demonstrate to us the fact that in fulfillment of the counsels of God the ancient expression of His covenant relation with His people has given place to a new.

As was said in the chapter immediately preceding, it matters not by what terms the designations are made, so we understand to what the terms refer and are able to find their corresponding objective realities.

One is at liberty therefore to choose those terms which he will employ in reference to those antithetical conditions or dispensations. Contrasting according to his taste, he might put the Old Testament in opposition to the New Testament; Judaism, to Christianity; the Law, to the Gospel or Grace; or Moses, to Christ, the result is

the same in that it is made manifest to him that the one order of things falls into nought and the other succeeds to its place.

A reading of the epistle to the Hebrews shows this beyond the shadow of a doubt, but attention just now is invited to the following passage:

HEB. VI., 20.

20. Whither the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of Melchizedek.

CHAPTER VII., 1-22, AND 28.

1. For this Melchizedek, king of Salem; priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2. To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4. Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6. But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7. And without all contradiction the less is blessed of the better.

8. And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10. For he was yet in the loins of his father, when Melchizedek met him.

11. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?

12. For the priesthood being changed, there is made of necessity a change also of the law.

13. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14. For *it is* evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

15. And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest,

16. Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17. For he testifieth, Thou *art* a priest for ever after the order of Melchizedek.

18. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20. And inasmuch as not without an oath *he was made priest*:

21. (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchizedek:)

22. By so much was Jesus made a surety of a better testament.

Jesus coming of the tribe of Judah is made a priest forever after the order of Melchizedek. Under the old covenant the priests came of the tribe of Levi. The twelfth verse points out the essential unity of the Law and the Levitical priesthood and declares the passing of the one necessitates the passing of the other. Of course this does not mean that in the new regime—in the establishment of the Christian priesthood, a man of Levitical blood, if his descent could be traced, should by virtue of that fact be deemed disqualified for the exercise of that holy office. It means simply that in the rise of this priesthood after the order of Melchizedek, the Levitical descent is of none effect—it neither helps nor hinders. Special attention is called to verses 15 and 16. The new priesthood, they tell us, belongs to an en-

tirely new order of things. The old priesthood bound-up in the matter of carnal commandments passes with them, and that simultaneously with Christ's entrance upon His priestly office, when upon Calvary's cross, He offered Himself the full, complete and sufficient sacrifice for the sin of the world—when the veil of the temple was rent in twain from the top to the bottom, abolishing the Aaronic priesthood with its peculiar privileges and giving thereby the liberty of access to the throne of grace to all mankind of every age, clime and tongue.

Verses 18 and 19 tell in very explicit language of the annulment of the Law and the reason therefor. Because of that imperfection the old testament is taken away and Jesus, says the twenty-second verse, is made the surety of a better testament.

How any one, after reading these incisive words can so far fail of appreciating their import as to contend for a co-ordination of Old Testament ordinances with the New—whether it be Circumcision, Sabbath keeping or anything else which is of its essence—passes the comprehension of the writer of this book. Let the twenty-eighth verse now be noted:

28. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

This in a very marked way draws a clear and keen contrast between the efficacy and authority of the two orders of things.

It was the Law which made men priests of the Aaronic rank and so long as the Law was in vogue that priesthood was valid; but the word of the oath establishing another priesthood, displaced this with that other.

From the displacement of this we get by implication the annulment of the Law through which its authority was

derived. In the ninth of Hebrews, the first covenant, with its many appurtenances, is much spoken of.

Those many signs and scenes looked forward to the Christ of God who should institute a new way and introduce better things than those offered under the old covenant.

HEB. IX., 1-15.

1. Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2. For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3. And after the second vail, the tabernacle which is called the holiest of all;

4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5. And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly.

6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

7. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10. *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. Neither by the blood of goats and calves, but by his own

blood he entered in once into the holy place, having obtained eternal redemption *for us*.

13. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

Because of the powerlessness of those ordinances and services to obtain eternal redemption for us, our Lord (*vide* verse 15) became the mediator of the New Testament that He might give to the people of God that which the Old Testament was incapable of giving.

So that was nullified to make place for the New Testament which should be sufficient for them all. The power of the New lies in the efficacy of Christ's death through which He wrought "the redemption of the transgressions that were under the first testament," which would be binding now were the Law not abolished.

There is no ignorance here of the objection which the Adventists would raise—that no discrimination has been made between the law, ceremonial and moral.

That distinction was clearly made in the chapter on THE SANCTION OF MORAL CERTITUDES and will be made again for purposes of emphasis and insuring the position of this book, but here let it be stated, that the whole Law, as a code, or otherwise considered, has been relegated, and that whatever of morals there is now in force, is so, not because it grew up around that early Covenant, but because morals grow out of the constitution of personal life and cannot be the peculiar property, claim, posses-

sion, or command, of a particular people, age, clime or dispensation.

Moral life is co-terminous with personal life; moral obligation therefore is universal in application to both time and place; and can no more find its sanction in a command than that through the rescinding of the command it might be destroyed. All believers in a religion worthy of the name, regard morals as a concomitant thereof; and many who disclaim being devotees of religion submit themselves as under obligation to do good because of the quality of rightness inherent in the idea, and not because a law has been enacted to the effect that such and such must be done.

A knowledge of the grounds of moral life will save one from the erroneous reasoning and conclusion of the Adventists, that because the ethical principles contained in a code or an enactment are valid and perpetual, the code or enactment containing them must be also. The law against lying, theft and murder are grounded ultimately not in statutes but in the constitution of spiritual existence. If there were a duty of worship on a particular day of the week, as a day is but a division of time and each day is liable to the modifications of any other day, it is utterly impossible to discover, on constitutional grounds, which of the week is that day. Nothing less than an absolute decree on the part of external authority could show it. And such was the case of the Sabbath institution.

As this then is not one of the eternal verities, its obligation ceased with the rescinding of the Law or Testament of which it was essentially a part.

Some claim that the conditions of human life demand a periodical rest. Well and good, but that touches in no



way the question of the exactness of the time when that rest should be had.

The abolition of the Law did with Sabbath observance exactly what it did with Circumcision—it removed its duty as well as its benefit so as to completely neutralize its significance.

There is therefore no contention that the Adventists should not observe the Sabbath, but this is the refutation of their contention that those who do not the same, are Sabbath breakers. It is difficult to show that one is a Sabbath breaker when there is no Sabbath law to be broken.

There are many observances under Mosaism given as germane to the Old Testament establishment which were accepted as on a level with absolute decrees; and Sabbath keeping which was one of the two elements of the Old Testament itself, had just that distinguishing mark—the mark of an absolute decree.

In the taking away of the Law why should any one think an absolute decree remains in force, because moral precepts do?

It has already been shown that the moral features of the Law had a different grounding from the things of ceremony and because of that grounding they remain.

Moral principles do not derive their authority from enactments. That authority is inherent in the nature of things and the principles are therefore eternally obligatory. All that a statute can do is to stress the importance of a moral principle, but not create its obligation; and as the statute cannot create the moral principle, the abrogation of the statute cannot render it null and void.

Thinking to overthrow this contention, the Adventists say the ceremonial law has passed away, but not the moral law. But instead of invalidating the contention herein



made, they ratify it; for though saying wrongly, their meaning is right and they fail to discover it because they seem not to see the situation in its final analysis.

Neither St. Paul nor any other writer of New Testament literature, says that one law is taken away and another law abides, nor does he draw any vivid contrasts between Ceremonial and Moral laws such as the Adventists would make.

What is largely and forcibly dwelt upon is not laws, but the Law.

Then let us understand that the Law is just another name for the Old Testament, or Covenant, or Dispensation; for Moses or Mosaism, or for Judaism. Now that is just what we are told, in the epistles of St. Paul and that to the Hebrews and elsewhere, has passed away.

Circumcision and Sabbath observance are the essentials of the Law and their recognition is binding nowhere.

Instead of stating the truth as the Adventists do, confounding things thereby, the formula should be something like this: The ceremonials of the Law have become of none effect, but the moral principles abide. But the question here arises: What has led up to the formation of such a judgment? There is no declaration in the scriptures to that effect.

The answer is that the Adventists, however unperceiving they might be, along with all moralists, find the basis of ethical principles in an intuitive conviction of the binding force of moral rightness—and further, that the morally right is the morally good.

Pursuing further the consideration of the retrocession of the Law and the incoming of Grace, we find a very emphatic statement of the same in the passages to which reference will now be made.

It is distinctly stated in the tenth of Hebrews that the

Law, with all its sacrifices and divers ordinances could not bring perfection unto the adherents thereof; in consequence whereof there was an abrogation of the Law, and the abrogation of the Law means the destruction of all laws, ordinances, and observances which belonged by enactment to that system of religion and contributed to the determination of its character.

So we are told in Heb. x., 1-10:

1. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.

2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3. But in those *sacrifices there is* a remembrance again *made* of sins every year.

4. For *it is* not possible that the blood of bulls and of goats should take away sins.

5. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6. In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8. Above when he said, Sacrifices and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

The Law, be it observed, could not accomplish the ends, nor bestow the blessings which God had intended for the sons of men.

These gifts inexpressible were to be in the order of

Grace. But as Grace tells of the free gift and the Law knew only merit, the two dispensations could not have co-ordinate force. The Law is taken away that men might live in the dispensation of Grace. The ninth verse tells of Christ's advent with its attendant blessings: "Then said He, Lo, I come to do Thy will, O God. He taketh away the *first*, that He may establish the *second*." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—verse 10.

He took away the first *what* to establish the second? Why the first Testament, or Covenant, or Dispensation; or, if you will, Moses, or the Law, or Judaism. One may select his own phrase; for all these are convertible terms.

With that taking away went, of course, the obligation of Sabbath worship.

In verses 19-22, attention is called to the new and living way—Christ instead of Moses:

19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh;

21. And *having* a high priest over the house of God;

22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Contrasting with the old ways, we are bidden to enter the Holiest by the new way, by the blood of Jesus. This way He consecrated for us that we might come to the glory of the Father through Him; or as here expressed, His flesh. Old things are passed away and all things are made new—we come not through the merit and sufficiency of works, but "with a true heart in full assurance of faith."

"By the blood of Jesus!"

"A new and living way \* \* \* through the veil, that is to say, His flesh!"

Do we not recall those touching words of the Synoptists:

MATT. XXVI., 26-28.

26. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

MARK XIV., 22-24.

22. And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body.

23. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24. And he said unto them, This is my blood of the new testament, which is shed for many.

LUKE XXII., 19-20.

19. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

When a comparison is made between the texts just quoted and that immediately preceding, some appreciation might be had of the importance of the Holy Communion and its position in the Christian economy, as constituting with Holy Baptism, the New Testament establishment between God and His people.

These have nothing at all to do with Circumcision and Sabbath Observance which constituted the Old Testament establishment.

The Adventists along with people who have accepted Christianity as the religion of the New Testament,\* have

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\*The reader must bear in mind that the Testaments are not books.

discarded the practice of circumcision, but hold tenaciously to Sabbath keeping as an obligation forever binding.

However erroneous their position, at least they ought to be logical enough to take the ground that if they are bound by the one, they are bound by the other.

The conditions imposed would admit of no other understanding; for these two elements of the older covenant are inseparably linked in the one establishment of which they were integral parts; and to hold to the one as an indispensable decree and discard the other as a thing totally inefficient, reveals a confusion of ideas absolutely inexcusable in one who lays claim to any knowledge of the subject at hand.

Taking the covenants in respect of their validity, it is clearly seen that they differed in the degree of their powers of determination as affecting the life of man.

The second not only invalidates the first, but is declared to be more sacred than that which it has displaced. A study of verses 28, 29, convinces the reader of that truth:

28. He that despised Moses' law died without mercy under two or three witnesses:

29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Moses' Law was sacred and obligatory so long as it stood, as a sign between God and His people, but its degree of sacredness is not to be compared with the Grace that came by Jesus Christ (John i., 17) and the blood of the covenant wherewith we are sanctified.

1.—In the first, God is represented as an Administrator of laws, meting out rewards and punishment strictly in accordance with the degree of merit and demerit.

2.—In the second, He is revealed as the tender and loving Father dealing with His children according to their needs.

The revelation of God as Father is one of the distinguishing marks of the Christian religion, differentiating it from the other religions of the world—aye, from Judaism!

While in some of the ancient writings—those that grew up around the older covenant and were so thoroughly identified with that former dispensation as to acquire the name of the Old Testament—a reference to God as father is made (e. g., II. Sam., vii, 14; Psalm lxxxix., 26; Is. ix., 6), all Bible students agree that the reference is prophetic; it looked forward to Christ; and that the revelation that God is the Father of men, as well as of the Messiah, though in a different sense, is of the very bloom of Christianity and was made by the Christ Himself.

The manifestation of God as a loving, tender father implying the correlate of sonship, rather than as merely a righteous judge of human affairs, evidences the exaltedness of “the blood of the covenant,” or “the new testament in My blood which is shed for you” far above that Sinaitic covenant “which gendereth to bondage,” and could speak only of carnal things.

This covenant is spiritual, the other was carnal; and by as much as that which is spiritual exceeds in excellence that which is carnal, by so much is the New Testament superior to the Old.

But the relative force and worth of the two testaments is not so much a matter of consideration here as the fact that the first is taken away, being made null and void when the second is established.

The first demanded the impossible—righteousness through the works of the Law:

ROM. X., 5.

5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Reference is made to the statement in Leviticus:

LEV. XVIII., 5.

5. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD.

Diametrically opposed to that which was old and had passed away is the new order of things. Now is the reign of faith, and viewing both these orders as divinely given, this flat contradiction is explicable only on the ground of the latter displacing the former.

This epistle to the Hebrews written with the express purpose of disenthraling the minds of those who had accepted Christ, from the bondage of the Law, and pointing them to the liberty of the Gospel, makes explicit declarations of that opposition:

HEB. X., 38-39.

38. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

That is a declaration of the mind of the Lord; and the soul that turns aside from it "draws back unto perdition," forfeiting thereby the liberty of the Gospel, and seeking for life in that body of death which is the Law.

It is impossible to reconcile "life by the Law" and "salvation through faith," therefore casting aside the Law, we are glad to be "of them that believe to the saving of the soul."

It is a primary principle of the intellect to affirm that conditions mutually exclusive cannot co-exist in one order; therefore the Faith which has come excludes the Law which was before it.



That exclusion is remarkably and vividly portrayed in that presentation of contrasted conditions set forth in the twelfth chapter of the Epistle to the Hebrews:

HEB. XII., 18-24.

18. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19. And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20. For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21. And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:

22. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

The people living under the old dispensation were brought to Sinai and the bondage of the Law. Those who would undertake to explain away the Christian liberty by making an unwarranted division of the Law, in order to keep man under its bondage, will observe that what the writer of this epistle says, not inferentially, but explicitly, is that "the Christian is not come to the Law of Sinai,"—he is not under the condemnation of the Mosaic statutes, but that in the new order of things, being a law unto himself—*i. e.*, having the mind of Christ and doing out of a devotion to righteousness the moral precepts contained in the Law, is no longer bound to external rules and regulations for either vindication or condemnation. He is not



now of that earthly Jerusalem which is in bondage with her children; he is a child of the heavenly Jerusalem—hence he is free. He knows not Moses and law; he comes to Jesus and grace.

He is come to Jesus the mediator of the new covenant; because Moses and the old covenant have vanished away.

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## CHAPTER VII.

### THE ONENESS OF THE LAW.

While it is evident upon the very surface of things that there are moral and ceremonial parts of the Law, neither in Pauline, nor any other writings of the New Testament literature is there a distinction made of the moral law and the ceremonial law, but the Law is dealt with in its entirety. And he who observes any thing contained in the Law out of respect to the Law, rather than out of regard to the dignity and propriety of personal life and the suitableness of deeds and states of being thereto, is a debtor to keep the whole law.—Gal. v., 3.

In the chapter on the Sanction of MORAL CERTITUDES\* the assertion was made that in that body of laws constituting a legal code there are discovered some things that were morally bad.\*\*

Of the same Law there were enactments which, while not morally bad, cannot be dignified by any more exalted appellation than *moral expédients*. If it were true as the Adventist claims, that the Law has not passed, but only the ceremonial features contained therein, then the injunctions, permissions and spirit of the Law which are of

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\*Vide page 49. \*\*A moral deed is not necessarily a good one, but any personal deed affecting life for good or evil.

a law type would be equally binding with the things which are morally ideal.

Let attention now be given to some examples. In the book of Exodus the permission and sanction of human slavery is given. The context showed that the authority for these enactments is the same as that for the Ten Words on Sinai; and if the mountain can give sanctity to the charge, then know all men, that Moses received these laws while on the mountain at which time he received the tables of stone.

EXODUS XXI., 1-7.

1. Now these *are* the judgments which thou shalt set before them.

2. If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4. If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6. Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7. And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

Here is a sanction of human slavery which all disciples of the Lord Jesus will admit to be contrary to the spirit of Christianity and can therefore have no place in that spiritual economy. That sanction of slavery is of the Law, and it is not ceremonial either.

A farther consideration:

## EXODUS XXI., 20, 21.

20. And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21. Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

The sanction of the slave trade as a legal occupation—a legitimate means of livelihood is here distinctly made, and this is decidedly a matter of morals. But has it any place in Christianity, or under the New Covenant, to express it differently?

Again the morality of the Law says:

## EXODUS XXI., 22-25.

22. If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow, he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

23. And if *any* mischief follow, then thou shalt give life for life,

24. Eye for eye, tooth for tooth, hand for hand, foot for foot,

25. Burning for burning, wound for wound, stripe for stripe.

This is revenge and exact recompense in kind which is a matter of morals and not of ceremony. How contrary is this to the forbearance and long suffering of Christianity.

Did our Lord give any word affirming the lasting obligation of this enactment because it is moral? Not if we read aright. His words are:

## MATT. V., 38, 39.

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

The morality of the Law permitted a man to divorce his wife very easily:

## DEUT. XXIV., 1.

1. When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.

Did Christ permit that low piece of morals to stand on the ground that it was of the Law? He said:

## MATT. V., 31, 32.\*

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Our Lord had further said:

## MATT. V., 43-45.

43. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

The Law had nurtured the spirit of enmity towards all strangers, which teaching is quite foreign to that of Christ who taught that all men are brethren, the children of a common Father. Hear the Law touching the stranger:

## DEUT. XXIII., 6.

6. Thou shalt not seek their peace nor their prosperity all thy days for ever.

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\*Count Tolstoi argues that the saving clause in Matt. v., 32, is an interpolation made by a scribe—"My Religion," Ch. vii., translated from the French by Huntington Smith.

Has *that* a New Testament approval because it is moral? It is utterly opposed to the teaching of the Lord Jesus as is already shown.

It was this spirit of the Law which praised Jael, the wife of Heber the Kenite, for her treachery and made her blessed above women in the tent.

According to Christian thought treachery cannot be considered with reference to the end it has in view, but possesses an inherent moral quality, and is not only foreign to, but an abomination to the mind of the New Testament dispensation.

What, for instance, will be said of the morality of the imprecatory psalms?

The Adventist, or anybody else, who, to bolster a theory or force a claim, will split up the Law and assert that the ceremonial features thereof have been abolished, but the moral are still in force—a distinction, by the way, that St. Paul nowhere made—must work his genius to square the morality of such psalms with New Testament morality. True enough, the ethics of such psalms we do not find laid down as precepts, but what is equivalent, they were given as examples, and received the full approval of men who “sat in Moses’ seat,” and the honor of incorporation in the canonical scriptures pertaining to the Old Testament.

One cannot explain away the antagonism on the ground that portions of the Bible are pure history and make that application to such psalms. Parts of such psalms are historical and sometimes prophetic, but the portions whose character invited the use of the name imprecatory were, to the Jews, neither historical nor prophetic, but devotional. During the writer’s undergraduate days in the theological school\* some of the students

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\*Gen’l Theological Seminary, 1888-1891.

(himself being one) refrained from singing the imprecatory verses of those psalms in the chapel service.\*

Some of his classmates ceased calling them *imprecatory*, and called them *damnatory*, instead.

Those psalms are of the Old Testament and are in full accord with its moral precept: "Thou shalt love thy neighbor, and hate thine enemy."

Quotations from two psalms will serve the purpose:

PSALM CIX., 1-20.

1. Hold not thy peace, O God of my praise;
2. For the mouth of the wicked, and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.
3. They compassed me about also with words of hatred; and fought against me without a cause.
4. For my love they are my adversaries: but I *give myself unto* prayer.
5. And they have rewarded me evil for good, and hatred for my love.
6. Set thou a wicked man over him: and let Satan stand at his right hand.
7. When he shall be judged, let him be condemned: and let his prayer become sin.
8. Let his days be few; *and* let another take his office.
9. Let his children be fatherless, and his wife a widow.
10. Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.
11. Let the extortioner catch all that he hath; and let the strangers spoil his labour.
12. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.
13. Let his posterity be cut off; *and* in the generation following let their name be blotted out.
14. Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.
15. Let them be before the LORD continually, that he may cut off the memory of them from the earth.

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\*The writer has never used Psalm CIX. in any of his services.

16. Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

19. Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20. *Let this be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

Comment is unnecessary—the passage tells its own story, as far as morals are concerned. Or, look at this:

PSALM CXXXVII., 8, 9.

8. O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us.

9. Happy *shall he be*, that taketh and dasheth thy little ones against the stones.

That is the “eye for an eye and tooth for a tooth” morality condemned by the Holy Son of God. But it was genuine Old Testament morality.

Now let us see how utterly incompatible all that is with the ethics of the New Testament—the new order of things of which Christ has made us able ministers.—II. Cor. iii., 6.

These are the words of Christ:

MATT. V., 44.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

These of His holy Apostle:

ROM. XII., 17-21.

17. Recompense to no man evil for evil. Provide things honest in the sight of all men.

18. If it be possible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, *Vengeance is mine; I will repay*, saith the Lord.

20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome of evil, but overcome evil with good.

Any one can easily see the antagonism between the morality of the old covenant and that of the new. There is no accord between them.

It will not do to say that the morality of the old served its purpose well for a primitive people—in the relations of a nation in its formative period.

In that sense it was good.

Nor yet, that there were numbers and numbers of Old Testament precepts which are sanctioned by the New: for the same is true of the precepts of all the great oriental religions. But inasmuch as the conflict between the peculiar principles of the one and the peculiar principles of the other is the strongest and most distinct, we are bound to make the affirmation that the morality of Judaism is not the morality of Christianity.

The moral as well as the ceremonial features of the Law of Moses have passed, and, as such, have no binding force on the disciples of the Lord of life.

It may be that the Adventists are of the opinion that one portion of the Law is more steadfast than another, because of its being graven in stone—a sort of symbol of perpetuity. We shall see what St. Paul has to say about that when we come to consider his words in II. Cor. iii., 4-11.

The Law was one—the things of low morality and the



moral expedients were as much integral parts of the Law as were the ceremonials and the nobler precepts.

What self-stultification, what denial of Christ there is on the part of those who, to justify their practices and claims, make bold to assert that the ceremonial portion of the Law is abrogated, but the moral portion remains in force!

All Christian people, aye, all religious people, and many people not religious, hold equally to the binding force and the enduring sanction of morality.

But where do they severally find their sanction? Those who find it in the Law must adhere to the parts contrary to Christian teaching as well as to that part in harmony therewith.

The question arises: why are those expelled parts rejected from the Christian code? Is it because they were contained in the Law? Certainly not. It follows then that those constituting a part of the code of Christian ethics are not so related because they were of the Law. Their being of the Law has nothing to do with their rejection from or retention in the Christian code.

If Christ rejected some of the statutes of the Law, then it is not the fact of having been of the Law which gives validity to those of the spirit of Christianity.

Their sanction must be sought for, therefore, outside of the Law.

That sanction cannot be found in enactments, but in that conviction of man which apprehends them as ideally good; and the desirability of the ideal will not admit of debate, as its truth is given in pure reason.

It is the whole Law as such that has passed, and the moral precepts of Christianity stand in virtue of their being eternal verities and without reference to the place they did, or did not, occupy in the Mosaic system.

All Christendom and the whole of the moral world accept the golden rule as negatively stated by Confucius, and that without reference to the source, but because of its truth. The features of low morality permitted under the Law and subsisting as part of the Law were, in the fullness of time, cast away because that was all they were worthy of.

Suppose the question should be raised: with liberty from the Law, how should men know what elements of morality contained therein were to be rejected and what to be retained? The answer undoubtedly is by consulting the mind of Christ; or, as in the realm of pure reason, the judgment of personal conduct from the standard of the ideal. The ideal must be retained because it is ideal—operating for universal good, and not because it was of the Law. If the sanction of the Law were sufficient to give the moral features thereof a lasting place in Christian life, then the things morally low—the things rejected of Christ and of the enlightened world, would be equally binding with the moral precepts.

The ultimate sanction of moral law is in the recognition of the quality of that law for effecting the best interests of life, and not in its formal enactment. A law to be obligatory and eternally binding must, that is morally, must possess a certain quality whether it be incorporated in a code or not.

A man whose guiding principle is his personal dignity, does right because he loves righteousness, and not because a charge has been delivered him.

ROM. II., 14.

14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Not every man who refrains from theft does so for

fear of detection or to conform with a law external to himself.

Janet, in his Theory of Morals,\* has demonstrated the prevalence of moral principles the world over, which shows in turn that moral principles were never a monopoly of Judaism. The Brahmans, Buddhists, the Parsees, all held very lofty moral principles. The same is true of the unenlightened inhabitants of Senegambia, Polynesia, and of the Maori of New Zealand.

The morality of these people did not come from the Bible. They never saw the Bible, still they were guided by moral precepts.

Much of their morality coincided with the morality Judaism. That was because they all independently perceived the truth.

Now the Adventists cannot argue that because moral principles are adhered to by Christians and many of the moral principles of Christianity are identical with those of Judaism, that the Law of Moses is binding.

The moral principles of Christianity may coincide with those of Judaism without deriving their authority therefrom, any more than they derive it from Brahmanism with which they are also agreed.

All ideal morality is derived from the same source—it is constitutional.

The precepts of the *Laws of Manu* are as follow : (1) "Resignation, (2) the act of returning good for evil, (3) temperance, (4) honesty, (5) purity, (6) the control of the senses, (7) the knowledge of the Soutras, or sacred books, and (8) the knowledge of the supreme soul (God), these are the eight virtues which compose duty."\*\*

Now the Christian, and the Adventist, too, admit the

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\*Chapter—Universality of Moral Principles.

\*\*Laws of Manu VI., 92,

obligation of seven of these precepts, claiming immunity from the seventh only.

But why? Let the Adventist answer who claims that he who admits the binding force of the ninth commandment, for instance, of the Decalogue must admit the fourth also.

If he answer, his whole contention is lost.

The answer is that the first six and the eighth are eternal verities and, as such, are equally evident to every being possessing personality.

They are not peculiarly the property of Brahmanism, but belong equally to all religions and all philosophies of moral life worthy of their names. Let the Adventist know that those who stand in the liberty with which Christ has made men free say, with St. Paul, that the Law, the whole Law, the Law which is one, has vanished away.

Its ceremonial, of which the Sabbath was one, is now a matter of indifference; its elements of low morality are no longer permitted amongst the people of God; and the moral elements that remain, so abide, because they are certitudes and not because they were contained in the Law.

## CHAPTER VIII.

### CAMPS OF THE ADVERSARY.

An assault is now made upon two of the mighty fortresses of the adversary.

The Adventists make much capital out of two passages of the Epistle to the Romans:

ROM. III., 30, 31.

30. Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31. Do we then make void the law through faith? God forbid: yea, we establish the law.

## ROM. VII., 12.

12. Wherefore the law *is* holy, and the commandment holy, and just, and good.

The Adventist deceives himself that he can do great things through the aid of these two passages of scripture, but the mere tyro at the rules of interpretation, whether of the scriptures or any other kind of literature, knows that it is necessary to consider the context to make sure of appreciating the import and force of the passage under immediate consideration. As fraught with meaning favorable to the Adventist as the above-quoted passages may appear to be, an examination of them in the light of their respective contexts will disclose to the student that the delightful comfort and ardent hope which they furnish are to be totally frustrated—to meet with a most dismal and inglorious defeat.

No student of the scriptures has ever questioned these passages. The text from the Third Chapter will now be considered, after which attention will be duly paid to that of Chapter VII.

What ammunition is afforded the Adventist in those final words of St. Paul: “Yea, we establish the law!” Yes, the Law is established, but how, and for what purpose?

For this specific reason: The Law is established to show, by way of contrast to its inability to give life, what is the power of faith; and how thoroughly efficacious and sufficient it is for bringing man to “the redemption that is in Christ Jesus.”

The difference between *comparison* and *contrast* is a fine one. The former presents variations of degrees that are alike in kind; while the latter shows the operations of the factors considered in opposite directions—a difference in kind, whether in degree or not.

As the Law worketh death the apostle sets it up as a quantity so known, that an inverse view therefrom may convince the believer of the inestimable power of faith in working life. No one can read the passage under discussion without himself making that contrast, and perceiving clearly that such was the meaning of St. Paul.

It is the favorite mode of some preachers to portray the glories of heaven negatively by contrasting therewith the terrors of hell.

That kind of procedure is perfectly legitimate, and eminently commendable if the preacher be adept in that art or his hearers particularly susceptible to that kind of instruction. St. Paul was *such* an artist; and there is little doubt that he was so thoroughly versed in human affairs that he took the gauge of every class of people with whom he had to do, and dealt with them accordingly. At any rate, that is exactly what he did with the Roman Christians. He was arguing the power of faith and accentuated that power by contrasting it with the deadness of the Law.

Let now the context be read; and the reader may see for himself therefrom the truth of the explanation here presented.

ROM. III., 19-31.

19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22. Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

23. For all have sinned, and come short of the glory of God;

24. Being justified freely by his grace through the redemption that is in Christ Jesus:

25. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26. To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27. Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

28. Therefore we conclude that a man is justified by faith without the deeds of the law.

29. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30. Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31. Do we then make void the law through faith? God forbid: yea, we establish the law.

A careful scrutiny of this passage of scripture, particularly verses 19, 20, 21, 24, 27, 28, will make clear the whole meaning of the "establishment" of the Law as identical with the contention already advanced. The absolute impotency of the Law makes manifest the efficacy of Faith.

Let us now go into the Fourth Chapter and observe how this is shown:

#### ROM. IV., 1-16.

1. What shall we say then that Abraham, our father, as pertaining to the flesh hath found?

2. For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

4. Now to him that worketh is the reward not reckoned of grace, but of debt.

5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,



7. *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8. Blessed *is* the man to whom the Lord will not impute sin.

9. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11. And he received the sign of circumcision, a 'seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15. Because the law worketh wrath: for where no law is, *there is* no transgression.

16. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

More emphatic words than these written by St. Paul to demonstrate the impotency of the Law could not be employed.

The works of the Law benefit not; if the Law were effectual the reward would be one of debt and not of grace, but God justifies the ungodly because his faith is counted for righteousness. The promise to Abraham and his seed was not through the Law, but through the righteousness of faith. If they of the Law be heirs, "faith" is a



word without bearing in the Christian economy, and the promise is nothing.

So manifest is the meaning of the apostle in that scripture that comment is made difficult. There is absolutely nothing allegorical or even metaphorical about that passage; any other than a literal understanding of it would frustrate its meaning.

A discussion with an Adventist brought to light this tenet of his sect: The Christian must be under the Law because he is spiritually the child of Abraham.

Now reference to the passage last quoted will vindicate the position of this book that the Christian through the grace of Christ is free from the Law.

He is a child of Abraham according to the faith, but that in nowise holds or brings him under the bondage of the Law. Conversely, it shows his divinely constituted freedom therefrom.

The question arises: When was faith reckoned to Abraham for righteousness? The tenth verse answers that it was not in circumcision, but in uncircumcision. The eleventh says he received the sign of Circumcision, a seal of the righteousness of faith which he had yet *being uncircumcised*. That faith was counted for righteousness before the establishment of the "everlasting covenant" spoken of in Gen. xvii., and given as one of the two objective expressions\* of God's Old Testament to the world. Throughout Christendom the obligation of that sign is admittedly abrogated and yet its force, while unquestionably equal to, is reasonably viewed by many to have been superior to Sabbath observance. John vii., 22, 23.

This seems to have been the general view, for whenever discussions arose between Paul and the Judaizing Christians respecting the stability or the instability of the

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\*Gen. xvii., 7, and Ex. xxxii., 16, pages 21 and 25,

Law, the whole question turned upon that matter of supreme moment touching the Law. If that first great covenant sign relating to the promise, though given after the promise and the "imputation of righteousness," is taken away, so fall all things else peculiar to the Law which is true of Sabbath observance.\*

The promise and the righteousness credited before the sign of circumcision remain in force after the abolition of the sign. That far-reaching benefit of that *righteousness of the faith* guarantees the imputation of the same unto the uncircumcised also, if they believe.\*\* Verses 11, 12.

It is now beyond cavil that, if St. Paul can be taken as an ultimate reliance in these mysteries, it fully accords with freedom from the Law to be of the seed of Abraham.

We are free from the Law, and, in the gospel sense, are of the seed of Abraham; because we are heirs according to the promise.

This is true of the Christian between whom and Abraham the Law was interposed; because he is not come unto Moses and the Law, but unto Christ and grace.

#### ROM. V., 1, 2.

1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

It is all through Christ—the peace with God, the access to grace by faith and the hope of the glory of God wherein we rejoice.

We should refrain from sin because that is befitting

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\*As before said, this does not touch the moral elements of the Law, they being not peculiar to the Law, but of universal acknowledgment and application. \*\*Suggestion is made that the whole passage be carefully re-read.

the dignity of the servant of God and not as one ever under commands.

ROM. VI., 12, 16.

12. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13. Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

The best regulated families in the land are those that have no rules, but those in which each member regards every other as on his honor; and each is disposed to fashion his own conduct in harmony with his personal dignity.

That is the meaning of the apostle when he says the man in Christ is not under the Law, but by virtue of his estate is called upon to render "obedience unto righteousness."

This freedom from the Law and obedience unto righteousness is a condition incomprehensible to the Adventist.

An illustration may harmonize these seemingly divergent states in his mind.

The author once read of a man's writing out a code of thirteen rules and tacking them on the dining-room wall for his wife's regulation. The wife rebelled against obeying the rules. Now the question is asked, what woman is there of spirit anywhere in the country who would not object to obeying a set of rules laid down by her husband?

Every woman of poise wants to be placed on her dignity and be regarded as a law unto herself. She does not mean license to waste her own time, or her husband's money. She means that her husband should respect her personal motions and leave her to her sense of honor in doing the things she knows or thinks to be pleasing unto him.

And God hath called the Christian to that very state of salvation through Jesus Christ his Saviour. The fifteenth verse tells us that we are not under the Law, but under grace.

The Adventist attempts the absurdity of being at once under both—simultaneously a Jew and a Christian. A logical axiom says that “incomparables cannot be predicated of an identity.” We cannot say the wet clothes are dry, the white horse is black, the straight line is crooked, the circular field is square.

The antithesis between these ideas is no greater than that of Christ and the Law.

To say of a man that he is under the Law and under Grace is to talk a contradictory language; for he is under the Law as he is out of Christ, and under Grace as he is in Christ.

Having leveled to the earth the first fortress, our batteries will now be turned upon the second.

ROM. VII., 12.

12. Wherefore the law *is* holy, and the commandment holy, and just, and good.

“Wherefore” is an illative, expressing a valid judgment growing logically out of statements previously assented unto, or set forth as true. We can discover what that is only by a review of the text which leads up to that conclusion. Here then is the context:

## ROM. VII., 1-14.

1. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2. For the woman which hath a husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9. For I was alive without the law once; but when the commandment came, sin revived, and I died.

10. And the commandment, which *was ordained* to life, I found *to be* unto death.

11. For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12. Wherefore the law *is* holy, and the commandment holy, and just, and good.

13. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14. For we ~~know~~ know that the law is spiritual: but I am carnal, sold under sin.

In connection with the context, the twelfth verse upon which our contention turns, becomes very clear and its force definite.

The Law is holy, and the commandment holy and just and good in bringing forward a conviction of *sin* and its exceeding abomination; and in declaring the need of righteousness which comes through the Lord Jesus (verse 4) and could not be obtained through the works of the Law.

Who is so dull of understanding that he fails to appreciate that parallel between the Law and the dead husband, drawn in verses 1-4? We were bound to the Law as a woman to her husband so long as the Law was in force, but when it passed we became free from all obligations thereto that we might be united forever with Christ. If the Adventist think he can be under the Law and in Christ, let him contemplate St. Paul's words in the third verse.

We are delivered from the Law (verse 6) that we might serve God in the spirit as the dutiful wife would her husband: and not according to the letter, or a code, as he would be served who tacked up the rules on the wall. The seventh and following verses show plainly that though the Law had passed, in its time it had served a good purpose in quickening the consciousness of sin and indicating the need of righteousness which itself could not bestow. In respect to that office it was holy, just, and good. In the light of the context nobody can make more out of the passage than that. Here is the context:

ROM. VIII., 1-4.

1. *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The condemnation of the Law is made void with reference to those who are grafted into Christ. What the Law could not do, the Son of God did and does—bring to lost and perishing men, life and immortality through the truth with which He makes men free.

The Law is of condemnation—it is of the mediation of Moses; to those coming to God through the mediation of Christ there is no condemnation, for they are heirs of the gospel blessing of that Son of God.

Observe now how trenchantly St. Paul enforces the argument, fully and firmly establishing the position previously stated touching the office and temporariness of the Law:

GAL. II., 15-21.

15. We *who are* Jews by nature, and not sinners of the Gentiles,

16. Knowing that a man is not justified by the works of the law, but by faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17. But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18. For if I build again the things which I destroyed, I make myself a transgressor.

19. For I through the law am dead to the law, that I might live unto God.

20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me.



21. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Let that argument be carefully noted, and strict attention paid to the closing words of this portion of the epistle of St. Paul written with the specific object of controverting the Judiaizing forces in Galatia.

Aye, if righteousness come by the Law, then Christ is dead in vain.

Let the Adventists, Seventh-day Baptists and all others who are striving after righteousness by the Law, bear that in mind—if righteousness be of the Law, then the Son of God died to no purpose at all.

Note again the incisive words of St. Paul with reference to Isaiah's speaking to Israel:

ROM. 1X., 29-32.

29. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.

30. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

Yes, the Adventists and all kindred spirits are, this very day, stumbling at that stumblingstone! Further the writer proceeds:

ROM. X., 1-9.

1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2. For I bear them record that they have a zeal of God, but not according to knowledge.

3. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.



4. For Christ *is* the end of the law for righteousness to every one that believeth.

5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down *from above*:

7. Or, Who shall descend into the deep? that is, to bring up Christ again from the dead.

8. But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart, that is, the word of faith, which we preach;

9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

The reading of the first four verses is earnestly commended for consideration.

No one questions the sincerity and godly zeal of the Adventists. The unfavorable claim affecting them is that they parallel the Jews in having "a zeal for God, but not according to knowledge," and strive after the righteousness of the Law as described by Moses: "The man that doeth those things shall live by them," instead of striving after the righteousness which is of faith (the Gospel) speaking thus: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

Contrasting the efficacy of grace and the impotency of works in winning salvation, St. Paul calls attention to the complaint of Elijah when he had reason to believe that all Israel had fallen away from God. God gave him answer:

ROM. XI., 4-6.

4. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5. Even so then at this present time also there is a remnant according to the election of grace.

6. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

A comparison of the scripture passages embraced in this chapter and a knowledge of their import bring the conviction beyond dispute that the two texts presumably, at first view, so favorable to the Adventists that they might well be termed camps or strongholds, in nowise sustain them in their position, but are forceful in grounding and revealing another truth altogether foreign to the hope and expectation of those seeking righteousness by the way of the Law.

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## CHAPTER IX.

### STRIFES ABOUT THE LAW.

At the first General Council of the Church, held in the city of Jerusalem, the merits of the Law was the subject around which the whole discussion centered.

The personnel of the council, the trend of argument and the decision, can all be gathered from the reading of

#### ACTS XV., 1-29.

1. And certain men which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about this question.

3. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the gentiles: and they caused great joy unto all the brethren.

4. And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6. And the apostles and elders came together for to consider of this matter.

7. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9. And put no difference between us and them, purifying their hearts by faith.

10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets; as it is written,

16. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18. Known unto God are all his works from the beginning of the world.

19. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20. But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23. And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25. It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

A reading from verse 23 to the end shows that the council had agreed that the power of the Law had passed away. The charge to the disciples in Antioch, Syria and Cilicia contained something of moral quality, and something of expediency to obviate offence to the weaker brethren, but was absolutely without regard to the Law. Furthermore, it said in explicit terms that in the matter of keeping the Law no command had been given—verse 24.

The Jews who were converted to Christianity, but un-

derstood not the incompatibility between the things old and new, contended earnestly for the maintenance of the Law and accused St. Paul of teaching their kinsmen among the Gentiles "to forsake Moses, saying they ought not to circumcise their children, neither to walk *after the customs*."

ACTS XXI., 18-21.

18. And the *day* following Paul went in with us unto James; and all the elders were present.

19. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20. And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

In this case the charge was true; for that was exactly what St. Paul had done.

The believing Jews were zealous of the Law, but St. Paul informed them that the Law was no longer binding, and the customs without effect. Where, then, is the obligation of Sabbath observance? What did St. Peter say about such things? He characterized the insistence upon the Law as "a yoke upon the neck of the disciples which neither our fathers nor we were able to bear."

He was, we see, in complete accord with St. Paul on this momentous and far-reaching question.

ACTS XV., 5-10.

5. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6. And the apostles and elders came together for to consider of this matter.

7. And when there had been much disputing, Peter rose up,

and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9. And put no difference between us and them, purifying their hearts by faith.

10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

Note that the use of the word “were” instead of “are” shows that in the disciples’ understanding they were free from the yoke of the Law.\*

Such was the case, and for the reason, as the Apostle well perceived, that the Law was ineffectual in accomplishing the grand ends of life for which the Gospel privileges were instituted.

That need is fully met in the Gospel as is clearly shown in the contrasts of the ministration of Death and the ministration of Righteousness set forth in the second epistle to the Corinthians.

## II. COR. III., 4-18.

4. And such trust have we through Christ to God-ward:

5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

8. How shall not the ministration of the spirit be rather glorious?

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\*In the original we have (English spelling) *ischusamen bastasai* the aorist construction instead of the present *ischuomen bastein*,

9. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11. For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12. Seeing then that we have such hope, we use great plainness of speech:

13. And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15. But even unto this day, when Moses is read, the vail is upon their heart.

16. Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

17. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

The whole of the passage is replete with meaning, and brings out very vividly the contrast which St. Paul has drawn in many places. Verse seven tells of "the ministration of death written and engraven in stones" referring to nothing less than the Ten Commandments. This with all its glory is taken away, because of the advent of a more excellent glory. The context shows that the glory (verse 7) to be done away was that of the Ten Commandments, not the glory of Moses' countenance. This was also to pass, but that was not the Apostle's reference. We know of no other "ministration written and engraven in stones" to which the Apostle could have reference, but the law as delivered to Moses on Sinai's top. All the glory attaching to that ministration is reduced to naught by reason of



the glory that excelleth—and that glory is revealed in the manifestation of Christ. Because the Jewish mind could not grasp this truth freighted with meaning, the veil is still upon their hearts.

They are still looking to Moses, and the veil will not be taken away until they turn to Christ. The same is true of the Adventists who would dispute the assertion with reference to themselves on the ground that they, while adhering to Moses, are also turned to Christ. But it has been previously shown that Moses and Christ are in antithetical positions to each other and therefore the bondage and the liberty which their names respectively symbolize are mutually exclusive states—it is impossible to be bound and free at once.

How absurd then is the Adventists' claim! In the synagogue at Antioch, St. Paul preached Christ unto the people and came to this point:

ACTS XIII., 37, 38, 39.

37. But he, whom God raised again, saw no corruption.

38. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

It was a congregation of Jews to whom the Word was then preached, and the unqualified declaration made that forgiveness of sins and justification should come through Christ. The forgiveness of sins is preached through Him whom God raised from the dead and all that have faith in Him are justified from the things from which they could not be justified by the Law of Moses.

Here we have the contrast between the absolute impotency of the Law of Moses and the plenary efficacy of the atoning grace of Christ.

There is therefore no uncertainty as to the position



of St. Peter and St. Paul, or of the whole of the Apostolic band with reference to the place of the Law as viewed in connection with the covenant of grace.

There is, it must be admitted, a show of exception on the part of St. James of Jerusalem (Acts XXI., 18-24), but this is not a matter of conviction, as the reading of the fifteenth chapter will plainly show. It was simply the catering spirit of St. James in an effort to appease the converted Hebrews. It was the action of an irresolute spirit guided by a matter of expediency, and not the determination of a fearless and daring heart—the heart of a Peter (after the great day of Pentecost) or the heart of a Paul.

The verdict of the Apostolic age was that the Law, having played its part, had vanished away.

That the dispensation of Christ had come, and with its coming, came Liberty.

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## CHAPTER X.

### THE LIBERTY OF THE GOSPEL.

After the presentation of the cumulative evidence not to be controverted, and, therefore, amounting to a demonstration that the Law has been annulled, and that, too, in harmony with the counsel of God determined before to be done, attention will be directed to the liberty of life granted under the Gospel dispensation.

St. Paul administered a very touching, earnest and fatherly rebuke to his children in the Gospel of the Church of Galatia for their utter failure to grasp the knowledge of the Law's abrogation and the correlative truth of the freedom from the weak and beggarly ele-

ments under which they were once held in bondage. Thus he upbraided them :

GAL. III.

1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4. Have ye suffered so many things in vain? if *it be* yet in vain.

5. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6. Even as Abraham believed God, and it was accounted to him for righteousness.

7. Know ye therefore that they which are of faith, the same are the children of Abraham.

8. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9. So then they which be of faith are blessed with faithful Abraham.

10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12. And the law is not of faith: but, The man that doeth them shall live in them.

13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15. Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

20. Now a mediator is not *a mediator* of one, but God is one.

21. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24. Wherefore the law was our school-master *to bring us* unto Christ, that we might be justified by faith.

25. But after that faith is come, we are no longer under a schoolmaster.

26. For ye are all the children of God by faith in Christ Jesus.

27. For as many of you as have been baptized into Christ, have put on Christ.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

A faithful study of Gal. III. will ratify all that has been established before, namely, that sonship in Abraham is by faith and not of the Law; that the covenant of promise (established in Circumcision) was superior to the covenant-element of the Law instituted in Sabbath

observance; that the Law had only a tentative force, yielding up all its authority over men after they had been introduced to Christ; that through Christ man is justified by faith; and that they who are in Christ are free.

Passages to be adduced will show the nature and comprehensiveness of this liberty.

Redemption involves the condition of freedom; and the richness of this liberty is remarkably declared in

GAL. IV., 1-7.

1. Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2. But is under tutors and governors until the time appointed of the father.

3. Even so we, when we were children, were in bondage under the elements of the world:

4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

After showing the source, nature and extent of this redemption; and the inheritance resulting as a logical issue, St. Paul tells plainly, in the latter verses of the same chapter, of the beauty and glory of the Liberty of the Gospel. In verses 21-31:

21. Tell me, ye that desire to be under the law, do ye not hear the law?

22. For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman.

23. But he *who was* of the bondwoman was born after the flesh; but he of the free woman *was* by promise.

24. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26. But Jerusalem which is above is free, which is the mother of us all.

27. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.

28. Now we, brethren, as Isaac was, are the children of promise.

29. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.

31. So then, brethren, we are not children of the bondwoman, but of the free.

It seems that the beauty and significance of these figures of the great Apostle are not generally grasped and appreciated to the extent of enforcing their application. Here the two covenants are considered together—the bondage of the one and the liberty of the other.

The one from Sinai (here is the Sabbath law), Agar, Jerusalem of earth, is the covenant of bondage, gendering always to bondage. This is the first covenant, worn to disuse. The second covenant, telling of Jerusalem which is above—Heaven, established in the blood of the second Man who is the Lord from Heaven, is the covenant of freedom. What saith the scripture?

Cast out Agar and Ishmael. Sinai and Jerusalem of Benjamin—the old covenant of Circumcision and Sabbath keeping; because this cannot co-exist with the new covenant sealed in Holy Baptism and in the Body and Blood of the Son of Man.

So then, brethren, we of the Gospel privilege of the Son of God are not the children of bondage, but of freedom.

This freedom is to be adhered to, used and enjoyed—it is the glorious heritage of the children born anew unto God, through Jesus Christ our Lord.

Then follows the appeal of the Apostle to these Christian people to hold fast the liberty so dearly bought with the precious blood of Christ.

GAL. V., 1-6.

1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5. For we through the Spirit wait for the hope of righteousness by faith.

6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

So true is this liberty, so efficacious its operations, and so pertinent is it to the Christian consciousness that the Apostle earnestly insists upon it to the point of assuming a personal responsibility and accountability (*vide* verses 2 and 3) in the effort at sending home this truth to the hearts and minds of those people in whose behalf he labored.

This liberty is, of course, not license; and the law contained in ordinances having been abolished, man becomes a law unto himself and should do of his own volition the things contained in the Law as exemplified in the eternal principle of love.

The man in Christ should endeavor to apprehend the mind of Christ, and having learned it, use not his liberty

for an occasion to the flesh, but render always the service of love instead.

GAL. V., 13-18.

13. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbor as thyself.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18. But if ye be led of the Spirit, ye are not under the law.

Those who are led by the Spirit live in the liberty of the Gospel and are therefore free from the bondage of the Law.

How pitiable is the plight of those religionists who struggle on under the delusion that it is possible for them to have at once the liberty of the Spirit and be subservient to the Law!

"But if ye be led of the Spirit, ye are not under the law."—verse 18.

St. Paul therefore felt the necessity of fortifying the Galatians against the seductions of men; of permitting themselves to believe it possible to live under such irreconcilable conditions.

He tells of the vanity of the very essence of the Law in the Christian Covenant:

GAL. VI., 12-16.

12. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16. And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

Those who urged upon those Christians the observance of the Law were not themselves the keepers thereof, but endeavored to persuade men to its following, as St. Paul shows, for quite another reason than a conviction that the observance was pertinent to Christian integrity and practice.

So complete was the freedom from the Law through the grace of the Gospel covenant that St. Paul found nothing in the Law, nothing wrought in or through the Law, furnishing any feature or ground of glorying.

Because that very ceremony of the Law to which the ceremony of Sabbath observance was subordinate (John vii., 23) was unavailing to any end in the Christian life. St. Paul expresses his despite at all glorying save in the Cross of Christ, *i. e.*, the cross taken as a symbol of the redemption wrought in the sacrifice offered thereupon.

In the Epistle to the Ephesians he thus elaborates upon the fact of the liberty brought to the world through the gracious Sacrifice of the Cross, and the power of the Blood in bringing near to Christ and the covenant privileges those who were afar off.

EPH. II., 4-16.

4. But God, who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,)



6. And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.

8. For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God:

9. Not of works, lest any man should boast.

10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13. But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

15. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace;

16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

It is through grace which is God's gift; it is not of works.

Christ, and not the Law, is our peace. And this Christ, to reconcile us to God, abolished in His flesh the enmity—the feature of estrangement, the feature ever accentuating the estrangement of God and man. What is that feature of estrangement, that essential enmity, which so long as it stood, or should stand, forbade or would forbid any atonement—the peace of man and God? It is none other than that stated very explicitly by the Apostle in the fifteenth verse of the scripture passage just quoted—“even the law

of commandments contained in ordinances!" And in such do we find the law of Sabbath observance.

Our Lord, that He might reconcile both unto God—the Jews who were nigh and the Gentiles who were afar off—in one body, by His sacrifice upon the cross, has slain the enmity of both—"even the law of commandments contained in ordinances," a mortal foe to the liberty of the children of God.

The glory of the Law is a positive hindrance to the excellency of that knowledge of Christ which is fruitful of the highest prizes in the life of man. No man, battling in the Christian warfare, realized more fully than did St. Paul the force and obstinacy of this truth.

A review of a portion of the Epistle to the Philippians will show clearly how desperate was the condition of him who sought at once the vindication of the Law and the liberty and fruits of the Gospel. Because the approval of the one and the joys of the other cannot co-exist, and because the former in itself is an impossibility, St. Paul counts the whole as the dross of the earth that he might do the thing possible and accomplish the great end hopeful—win Christ and attain unto the resurrection of the dead.

One will note, in the fifth verse of the following passage, a feature of the Law, cast away with the rest, in order to render man untrammelled in winning Christ, was that touching the Law as a Pharisee. That surely embraced Sabbath observance among the numerous rites of the essence of the Law, and peculiar thereto.

PHIL. III., 1-11.

1. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2. Beware of dogs, beware of evil workers, beware of the concision.

3. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5. Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee;

6. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7. But what things were gain to me, those I counted loss for Christ.

8. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11. If by any means I might attain unto the resurrection of the dead.

It has now been demonstrated from the scriptures selected from various portions of Holy Writ that the Law, according to the design of God, should be abrogated after having served its purpose; definite and limited, in the religious economy, and yield its place to the Liberty with which Christ has made men free.

Having seen from the comparison of scripture texts the completeness of the annulment of the Law and the glorious beauty—comprehensive and real—of the Liberty

of the Gospel of Grace, attention will be called in the SECOND PART, to the application made by the primitive Christians of the freedom from the Law and the liberty of the Gospel, in reference to the observance of days.



## PART SECOND.

### SOME PHASES OF THE GOSPEL LIBERTY.

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"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days."—COL. II., 16.



## CHAPTER I.

### THE GOSPEL LIBERTY APPLIED TO DAYS.

Pursuing this question of the liberty of the Gospel in its application to the observance of days, St. Paul says, in very distinct and unmistakable terms that men are free from any law which had been enacted, and are at liberty to make their own estimates of days, or, further, to put no especial esteem upon particular days.

If the Sabbath law were in force at the time of the writing of the Epistle to the Romans, the Apostle could not have given those people, who were but recently turned to the Lord, such counsel without consciously doing violence to his knowledge of the Law, and insulting the mind of God whose servant he was.

Let a consideration of this counsel be given with regard to both the understanding and integrity of the great apostle St. Paul. The students of the character of that noble man of God will agree that his deliverance, from either, or both points of view, was as credible as that of any Adventist however learned or sincere he may be.

The Christian mind contemplates St. Paul as a man inspired by God and speaking by revelation, which high place it accords to no Adventist, though it credit him with the utmost sincerity.

Though crediting the Adventist with all sincerity, it refuses to grant him equal authority with St. Paul to speak on the settled counsels of God.

In other words, St. Paul is an authority and he is not.

Reference is then made to these words of St. Paul in which he speaks of that liberty and the immunity from

condemnation which is the right of him who is pleased to exercise the liberty of the new covenant.

ROM. XIV., 4-6.

4. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

5. One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6. He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*.

The fourth verse sets forth the right of immunity from judgment or condemnation on this matter; the fifth points out the liberty which is the right of grace in this matter native to every soul living under the Gospel privilege; and the sixth is a proclamation of the ground of both.

No one can reconcile such an emphatic declaration of the indistinction of days, as touching their importance in the sphere of worship, made by this man who had the mind of our Lord, with the institution of the Sabbath law, except on the assumption that the Sabbath law had been repealed. But that is not now an assumption, but a clear demonstration of PART FIRST of this book. St. Paul's declaration of that indistinction following logically from the repeal of the Law, is simply, to us, a ratification of the repeal.

Because the Galatian Christians had been misled by Judaizers who came among them, with reference to the observance of days as well as to Circumcision—both which pertained to the Law—and seemed not to have understood the meaning of the Liberty which was now theirs, St. Paul expressed his sorrow of the fact even in the terms of grief.



## GAL. IV., 10, 11.

10. Ye observe days, and months, and times, and years.

11. I am afraid of you, lest I have bestowed upon you labour in vain.

Any one who understands simple speech can appreciate the ground of the Apostle's complaint. It is plain—because the Galatians continued in the practices required under the Old Covenant, such as the obligation to observe days and times, while they were granted the freedom of the New Covenant, it appeared that the Apostle's labors—part of which was the instruction that there was now no such requirement—were labors all in vain. Of course the Apostle does not mean that men should not find time for the worship of their Maker, only that worship should be real; and regardless of times and seasons, when they worship Him their worship should be in sincerity and truth.

In the endeavor to enforce the importance of Sabbath observance, the Adventist seeks capital in our Lord's admonition respecting the days of the tribulation then frowning upon the city of Jerusalem.

This prize passage is Matt. xxiv., 20, in which, counsel is given, to the effect, that prayer be made that those escaping from the city during the tribulation, be spared the ordeal on the Sabbath day. The context is here furnished for the greater appreciation of the passage considered.

## MATT. XXIV., 17-21.

17. Let him which is on the housetop not come down to take any thing out of his house:

18. Neither let him which is in the field return back to take his clothes.

19. And woe unto them that are with child, and to them that give suck in those days!

20. But pray ye that your flight be not in the winter, neither on the sabbath day:

21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Only let the reader be patient and careful to reserve his decision of the real meaning of the passage until an enquiry is made, then it is quite certain he will conclude that the counsel to pray against the necessity of flight on the Sabbath day was not for the purpose of avoiding a violation of religious obligation.

It was a matter purely practical and incidental. The reason is *prima facie* evident why it became those people to pray against a flight in the Winter. There is the terrible inconvenience and misery naturally attendant upon such an event or state of existence.

There was, doubtless, in our Lord's mind some feature of inconvenience, or unpreparedness for flight, which, because of the custom of the people, might confront them on that day.

At any rate, there was no principle of religion involved as will be observed from reasons here to be presented: 1—A flight on the Sabbath necessitated by the precipitation of a tribulation could not be sin; its actuality therefore would not constitute a man a sinner. 2—A flight so enforced would be a moral good and not evil.

LUKE VI., 9.

9. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

Again let the position of our Lord be considered in other cases of need.

LUKE XIII., 15, 16.

15. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

The words "doth not each one of you," etc., are not to be taken as a mere reminder; the Lord's approval was upon the practice and He employed this example of the lesser good, perfectly justifiable because good, to substantiate before hypocritical or blinded minds the justification of the greater good. Here again:

LUKE XIV., 1-6.

1. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2. And, behold, there was a certain man before him which had the dropsy.

3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4. And they held their peace. And he took *him*, and healed him, and let him go;

5. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6. And they could not answer him again to these things.

In the face of all the evidence foregoing, no one can be led to believe that the admonition of the Lord relative to the prayer that the flight be not on the Sabbath day, had any more of a religious bearing than the counsel which relates to the flight in the Winter. 3—In the Gospel according to St. Mark, our Lord's warning concerning that tribulation contained no reference to the Sabbath, while it brought to mind the terribleness and severity of a Winter's flight.

This would seem to argue that Matthew caught a phrase incidentally dropped and of insignificant bearing in comparison with the moment of the Winter counsel,

or that the phrase was not used at all, but is an interpolation of St. Matthew's Gospel.\*

Luke makes no mention of it at all.

If our Lord were a Sabbatarian—exalting the Sabbath observance to a plane of supreme importance, as was the requirement of the Law, and as the Adventists would have us believe He did, it is inconceivable that having counseled along that line, Mark and Luke could have been guilty of such remissness as to have omitted it. Here are the words of St. Mark:

MARK XIII., 16-19.

16. And let him that is in the field not turn back again for to take up his garment.

17. But woe to them that are with child, and to them that give suck in those days!

18. And pray ye that your flight be not in the winter.

19. For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Not a word of Sabbath there—that is a very suggestive omission.

Attention will again be invited to words of St. Paul bearing upon religious liberty with respect of days.

He holds out a warning to the Colossians, lest they be deceived by the cunning devices of men, as was the case of the Galatians, into the bondage of the Law.

In a most effectual way he does this by the argument here presented:

COL. II., 8-22.

8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9. For in him dwelleth all the fulness of the Godhead bodily.

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\*An express purpose of Matthew's Gospel was the making of *Hebrew* converts.

10. And ye are complete in him, which is the head of all principality and power :

11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

12. Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses ;

14. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to his cross ;

15. *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16. Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath *days* :

17. Which are a shadow of things to come ; but the body *is* of Christ.

18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

19. And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances ;

21. Touch not, taste not, handle not ;

22. Which all are to perish with the using, after the commandments and doctrines of men ?

The verses 11 and 12 clearly show that in the Christian economy, Circumcision, a requirement of the old order of things, has been superseded by Holy Baptism, wherein we are, in a spiritual sense, risen with Christ by faith.

Verse 14 speaks of the blotting out of the hand-writ-

ing of ordinances that was against us, *i. e.*, a law whose enforcement operated or would operate in a way directly antagonistic to the Gospel plan, hence its exclusion by the Gospel. The handwriting of ordinances was none other than the Sianitic Law and its correlatives; and touching the effect of the Gospel grace thereupon the Apostle could hardly have served his purpose more completely than he did by the employment of the incisive figure expressed in the phrase "blotting out."

But let especial consideration be given to the verse 16:

16. Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath *days*:

Here the language is as direct and unambiguous as human art or simplicity could possibly make it, that man is not to be judged, or by extraneous authority regulated, in the matter of the seasons of his religious observances.

And yet the man having a theory to defend can explain all obstacles away.

The writer summoned forth this passage as a most powerful argument in substantiation of the Gospel liberty here discussed, hoping, somewhat, that it would have due weight and influence upon the mind of a former member of his parish who had perverted to the Adventists.

The argument was met in this fashion: "They say—meaning the leaders of the cult—that the word sabbath, in that passage, does not refer to the weekly Sabbath—the seventh day of the week, but to some special feast, or rest days."

Sufficient internal evidence stares one fully in the face, as he looks at the verse, to convince him that such an apology cannot be allowed.

The special days are explained by the expression "a

holy-day;" and had the term "sabbath" no reference to the seventh day of the week, but to occasional holidays, the former word "a holy-day" would be devoid of bearing and consequently explain nothing.

It is not to be believed that the Apostle was making a play upon words.

The passage is by no means a rhetorical flight such as we find in the predictions of Jacob and Moses\* respecting the children of Israel, wherein their tautology is permissible and charming, but the Apostle was engaged in a logical discourse which required the severest kind of prose, and a play upon words at this point would have been sadly out of place.

No, the Apostle made no such mistake: each expression—"a holy-day" and "the sabbath"—stands for a distinct idea, neither of which is to be confused with the other.

Now the meaning of the passage is so manifest that one is forced to say that if the term "the sabbath," in the passage last quoted, does not mean the institution of the weekly rest observed for generations amongst the Jews, then *black* may mean *white*, *up* mean *down*, *wet* mean *dry*, *good* mean *bad*, *life* mean *death*, with the result that language is altogether bereft of meaning and reliance.

St. Paul meant exactly what he said, because the Law has passed and there is now no Sabbath obligation.

Verse 21, "Touch not, taste not, handle not" is sometimes used by preachers as a text to head a temperance theme. Temperance is, of course, a Christian grace, but the man who can deliver a temperance address from that text must bring to his aid a monkey-wrench or some other well-adapted instrument capable of wresting it violently

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\*Gen. XLIX. and Deut. XXXIII.



from its fixed and proper adjustment. There is surely here no charge to "touch not, taste not, handle not."

The Apostle was here arguing the point of the repeal of the Law contained in ordinances—"the law of a carnal commandment."

Having shown the repeal, he puts the question: If you be dead with Christ from the rudiments of the world, why is your bearing such as if you are still subject to a law which says "touch not, taste not, handle not?"

Liberty from that law does not mean license, but it elevates the person made free, far above the mere matter of conforming to legal exactions as such, and puts emphasis upon the attainment of ideals and the supremacy of conscience.

The things touched, tasted and handled have no moral quality. The morality is in the discriminate or indiscriminate use of them. As the things themselves are to perish with their use and do not necessarily give character to the user, he is given a liberty which was not under the Law—the liberty of personal discrimination and employment of his conscience.

There is therefore no charge to "touch not, taste not, handle not," but a question as to the reason of the disciples' living as if under bondage to such a law.

That law and the Sabbath law stood on the same ground and were abolished by the advent of the Gospel of grace.

The case of the ruler who sought of the Lord the way of eternal life is one fraught with meaning; and therefore challenges attention at that point. The account of the intercourse between our Lord and the ruler is given in the writing of each of the synoptists.



Their records are remarkable in the matter of agreement, respecting both their inclusions and exclusions.

The three records are here offered:

MATT. XIX., 16-19.

16. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why callest thou me good? *there is none good but one, that is, God*: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honor thy father and *thy* mother: and, Thou shalt love thy neighbor as thyself.

MARK X., 17-19.

17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

19. And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God*.

19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, De-fraud not, Honour thy father and mother.

LUKE XVIII., 18-20.

18. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19. And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is, God*.

20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

The way of eternal life is asked. In response to the entreaty the Lord impresses the indispensable need of obedience to the commandments, but in their enumeration He mentions only moral certitudes, saying absolutely nothing about the Sabbath.

Some may argue that omissions have neither a positive nor a negative bearing.

But that is not true in the absolute; it depends altogether upon the nature of the case, and one, here as elsewhere, has to enlist the services of his judgment to determine the meaning of an omission; or whether or not it possesses a meaning.

No one understanding the transcendent importance of Sabbath observance under the Law\* can, for a moment, fail to appreciate the significance of the omission of its mention from our Lord's recital of the commandments to the solicitous ruler.

When a thing is, or supposed to be, germane to an order, its omission therefrom must be viewed as a matter of momentous force, and will not admit of treatment as a mere negative. The Adventist considers it as pertinent to Christianity as it was to Judaism; the explanation of the omission, therefore, demands defence at his hand.

If in the Christian economy Sabbath observance were intended to occupy a corresponding place of dignity and recognition that it held under the Law, it would be absolutely out of the question that our Lord should have ignored it in riveting the mind of the earnest entreater upon the things necessary to heed.

The explanation of that omission is that Sabbath observance, as a requirement, has no place in the Christian dispensation.

The question might be raised, if we are free from the Law why the reference to commandments?

Let it be borne in mind that the commandments named in the foregoing passages are among the eternal verities, finding their ultimate sanction in pure reason, or in other

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\**Idem* Ex. XXXI., 14-18, page 25,

words, they have a constitutional or metaphysical grounding. They are right because of their nature, consequently they are obligatory. Their authority is not in an external force such as forms the basis of absolute decrees.

But that point was discussed at length in CHAPTERS IV. and VII., PART FIRST, and the reader desiring to review the arguments on the basic principles of moral precepts may turn again to those chapters.

The commandments contained in the Decalogue are, for convenience, divided into two great divisions—those that tell of our duty toward God and those of our duty toward our neighbor.

The Adventists may contend that the argument on “omissions” proves too much, and therefore proves nothing, inasmuch as in our Lord’s enumeration of the required observances making towards eternal life, He omitted that class of commandments in which is expressed our duty toward God, mentioning only those applying to our neighbors, while surely the charge to have and worship one God only, and that against the blasphemous use of His name, are moral precepts on a parallel with all those truths known as eternal verities.

But will their objection hold?

Certainly not. Our Lord was not giving the commandments, it will be noted, after the phraseology employed in Exodus xxi., and Deuteronomy v., but was making a free summary, and in doing so He previously called attention in a most emphatic way to the existence of God, His great moral attribute and, by implication, in the premises, to man’s duty of worship.

No one can claim that this is far fetched; for who would deny that that emphatic declaration on the Lord’s part, respecting that one only Being who is good, was not meant to implant in the breast of the seeker after truth

a sense of obligation which it were sinful to ignore or fail to perform?

If therefore an objection be raised by the Adventists that too much is proved, their objection must be ruled out of court.

In the next chapter, on Objections Answered there will be a reference again to the point here dealt with. Much is made by the opposers of the Gospel liberty, of the preaching of St. Paul and his fellow disciples on the Sabbath Day and the following passage is quoted in ratification of the claim:

ACTS XIII., 14, 15, 16.

14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16. Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

Now this scripture shows, as plainly as words can, that Paul and Barnabas did not enter the synagogue of Antioch on that Sabbath Day for the purpose of participating in the ceremonies of the day—the synagogue services. Verse 14 says they sat down. They waited there through the services of that Sabbath for another purpose. As far as the synagogue worship was concerned, they were merely onlookers, and not interested onlookers at that. Their interest there was altogether in what they hoped would follow, and did follow upon the conclusion of the services of the synagogue. It seems that they were very retiring as far as that service was concerned, and took a back seat; for “after the reading of the law and the prophets”—which, our Adventist friends

will please note, means the conclusion of the synagogue worship—"the rulers of the synagogue sent unto them."

The men modestly sat down and waited till they were sent to, after the appointed services were over, before they ventured to speak.

What was the thing they sat silently hoping for? It was an opportunity of preaching a Christian sermon.

That is why they were there.

They were there not to magnify Moses, but to declare and extol the Christ.

St. Paul's discourses in the synagogue were powerful proclamations of the Gospel of Jesus and not of the Law of Moses; and the Jews became very angry.

But the deeper question is this, if Paul and Barnabas cared not for the synagogue worship, why should they seek out the synagogue on the Sabbath Day?

Nothing is easier—for the simple reason that the synagogue was opened on that day and on that day they could get an audience. Were an Adventist pastor to offer the courtesy of his pulpit to the writer, with the understanding that without reservation he might expound to the people of his (the Adventist) cult the tidings of the Gospel of Liberty, he would surely take advantage of a Saturday morning to do so; for then, he should have reason to believe, the Adventists would be gathered together.

The tables being turned, the Adventist pastor would certainly come to the parish of the writer on a Sunday morning. He would be a consummate simpleton if he did not.

St. Paul cared no more for Sabbath observance than he did for the synagogue service, but Paul was no simpleton; so he went to preach where and when he could find the people.

It is earnestly to be hoped that the Adventist now

fully understands the attitude of the Apostle's mind toward that synagogue and that Sabbath Day in the city of Antioch. He did not go to meet Christian disciples, but in the hope of making disciples out of Jews and heathen Gentiles.

According to the literature of the New Testament, it was customary with the first Christians to gather themselves together on the first day of the week. The scriptures of the New Testament show that it was a practice on the part of the Apostle Paul to preach Christian sermons (not read the law and the prophets—conduct the synagogue worship) to Jews and heathen Gentiles in the synagogue on the Sabbath; but to meet the church—the gathering of Christ's disciples, on the first day of the week.

From the very day of the Resurrection the disciples observed the practice, not, indeed, by command, but by preference, acting on the liberty of the Gospel dispensation.

St. Luke in the end of his Gospel narrative speaks of their gathering on the evening of the resurrection day—the first day of the week—Chapter XXIV. St. John does so in the latter part of his Gospel:

JOHN XX., 19.

19. Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

That is an account of a Christian gathering, a gathering of men who were glorying in the victory of their risen Lord and with one consent they immortalized the day and adopted it as the day of special recognition—for prayer and praise above the other days of the week. They were meeting on other days, but there was now the disposi-

tion to stress the meeting of the first. It seems to have had a special significance not attaching to other meetings; it seems from the first to have become formal. St. John tells us of their next gathering (formal likely) and behold it is on the first day of the following week.

JOHN XX., 26.

26. And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

An Adventist leader objected that "after eight days" meant the ninth day.

This objection will not be dignified with reservation for special consideration in the next chapter, but is met here.

The Hebrew mode of counting made that phrase to mean seven days later than the temporal point first mentioned—or the octave of that day; and anybody who knows anything about it at all, knows that.

The alternatives before us are that the leader making the objection was ignorant of the Hebrew chronological method or he presumed upon the ignorance of the writer, and the writer will be charitable enough to say the latter was the case. "After eight days" brought the disciples again to the first day of the week.

According to the annals of the first ecclesiastical history—the Acts of the Apostles—that was the order of the Apostolic Church.

Particular mention is made of the disciples at Troas gathering for the breaking of bread (to eat the Lord's Supper), a very formal meeting for a most solemn service, on the *first day* of the week.

The indication of the text is that St. Paul and his company had been in Troas through the previous week, and therefore, on the seventh day of that week (the Jew-



ish Sabbath), but the scripture is absolutely silent about the Sabbath and makes pointed mention of the worship of the disciples on the very next day—the first of the following week. That silence touching the Sabbath—the very day previous, and definite mention of the first day of the week, challenges attention and is not to be explained away.

If Sabbath observance held the paramount place in Christian worship as in the synagogue service—in the New Testament dispensation as in the dispensation of the Old Testament, it verges close upon the line of the inconceivable to think of St. Luke making no mention of, yea, positively ignoring the Sabbath gathering of disciples, and explicitly mentioning that they came together on the *first day* of the week. But here is the scripture speaking for itself:

ACTS XX., 6, 7.

6. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

The Adventist might reply that the silence might be accounted for on the ground that there were no church services *that* Sabbath. To that accounting of his we most humbly bow, and say: most likely, most likely.

It is as manifest as can be, that while the early Christians came together on different days, they had, in the very days of the apostles, placed a mark of distinction upon the first day of the week—such a mark as enhanced its glory far above the other days and made it supremely the day of the worship of the risen Lord.

The reader will now turn his attention to the charge delivered by St. Paul to the Christians at Corinth.



This was with reference to their alms-givings for the saints—the Christians of other churches in need.

The passage is well worth attention:

I. COR. XVI., 1, 2.

1. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

This collection was to be made, it is explicitly stated, “upon the first day of the week.” Could any one, appreciating how greatly the mind and heart of St. Paul were occupied in the weighty things of life, think for a moment that it made, or would make, any difference with him as to the day the collection was made?

The question, perforce, presents itself: If the interests, labors, the heart, the soul of that great man were consumed in the mightier things of this life and of eternity, why should he so carefully name the day upon which the collection for the saints was to be taken up?

Remember how explicit he was, how careful in impressing it upon the minds of those to whom his epistle was addressed. Though having the well-being of all the churches upon his mind, and upon his heart the longing for the salvation of his kinsmen who were out of Christ, he was so particular about the mention of the day of the offering (an insignificant thing in itself) that he failed not to impress it by informing them that he had given the same order to the churches of Galatia.

Why did he charge these people to lay by them in store, upon the first day of the week? For the very simple reason that the Christian congregations were brought together on that day—it was a convenient season.

Suppose he had been sending word to a synagogue

instead of a church, when, think you, he would name as the day of the offering? The time of the peoples' coming together, of course.

The gathering for solemn service upon the first day of the week was the regular Christian practice from the very inception of the Church. This practice was so uniform and well-rooted in the Church in apostolic days, that to St. Paul himself, and to the churches enjoined, there was no need of an explanation for this minute and explicit direction.

Were announcement made in one of our churches that on Sunday next such or such a collection will be taken, it is more than fair to presume that the pastor would not deem it worth while to state the reason of the time named for the offering; and further, that the congregation would regard it as altogether superfluous were such an explanation offered.

No one possessing a due appreciation of the laws of discourse feels that any man is in duty bound to prove a negative, though it is sometimes of prime importance to his cause to do so, if he can.

We are now led to the consideration of a disputed point. The burden of proof rests equally upon the opposing parties to this controversy inasmuch as each has made bold an assertion of its force and bearing.

The passage is here quoted:

REV. I., 10.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

The Adventists assert that the term "the Lord's day" quoted above has reference to the Sabbath of Judaism;\* thus the burden of proof upon them. They must show

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\*Footnote page 25, tract number 113, the "Christian Sabbath," The bible Student's Library (Adventists' publication).

why St. John should make such a departure from settled and specific canonical terminology to use a phrase never before employed in the scriptures in the sense of its employment here, whether the reference be to the first, or the seventh day of the week.

If they are not able to sustain their position with proof, they are, at least, under obligation to foster their claims with arguments possessing a fair degree of evidential value.

Authoritative assertions find no proper lodgment in courts of evidence. Reasons, reasons are the things demanded. The Adventists' claim in this particular has no fortification whatever. Can their opponents establish proof to the contrary—that the disputed term in Rev. I., 10, has reference to the first day of the week? No, not proof in the strictest sense of that word. But the weight of evidence favorable to their position is great indeed.

Proof has already been adduced to the effect that the early Christians entertained a preeminent regard for the weekly commemoration of the Resurrection—the first day of the week. The first day became on account of the Christian services on that day *Dies Domini* as well as *Dies Solis* to all the early disciples. It is generally accepted that the book of the Revelation was written later than the 90th year of the Christian era when the appellation Lord's day was understood of the day made glorious by the Resurrection.

It is admitted that this point is not capable of proof, but when we take the weight of evidence against the mere assertion of the Adventists, and note the significance of St. John's use of a new term *Lord's day* when the term Sabbath was well understood in its every bearing by those to whom he wrote, the presumption is overwhelmingly in favor of the belief that he spoke of a day other than the Jewish Sabbath.

It is beyond dispute that the Christians of the Nicean period spoke commonly of the first day of the week as the Lord's day.\*

All the scripture references of the present chapter coming before the one last quoted admit of no gainsaying that it was the practice of the Christians of apostolic days to place a peculiar value upon, and attach a signal honor to the first day of the week, and upon that day, as the most befitting of days, they regularly met in solemn assembly for the praise of the King of heaven who brought them victory over death through the resurrection of His blessed Son, our Lord.

It was none other than that weekly return of which the beloved disciple wrote when he penned the line: "I was in the Spirit on the Lord's day."

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## CHAPTER II.

### OBJECTIONS ANSWERED (SABBATH).

The society of Adventists has issued a pamphlet, the "Christian Sabbath," from a Roman Catholic standpoint, which undertakes to demonstrate that, in the light of scripture alone, the obligation of Sabbath observance is still binding.\*\*

Quotations in abundance are made from the scriptures of the Old Testament to substantiate the claim. The author of that pamphlet might have shown by a similar trend of argument that Circumcision is still obligatory. -- Of course he did not want to do that as it would have spoiled his calculation.

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\*Council of Nicea, A. D. 325, canon 20; Council of Laodicea, A. D. 367, canon 29.

\*\*The writer of the pamphlet argues the right of change on Ecclesiastical grounds, limiting the same to the Roman Catholic Church.

But as that branch of the controversy was disposed of in PART FIRST, there is no need of pursuing it a second time.

The author says (page 13): "We now approach the investigation of this interesting question for the next thirty years [after the resurrection] as narrated by the evangelist, St. Luke, in his Acts of the Apostles. Surely some vestige of the canceling act can be discovered in the practice of the apostles during that protracted period."

The epistles of St. Paul and that to the Hebrews and other writings tell us repeatedly of the canceling act; and that act, as has already been seen, was in the fulfillment of the Law in Christ, when He bowed His head and gave up the ghost, and the veil of the temple was rent from the top throughout, to signify the abolition of the Law.

The writer continues: "But, alas! we are once more doomed to disappointment. *Nine times* do we find the Sabbath referred to in the "Acts," but it is the *Saturday* (the old Sabbath)."

The identity of Saturday and the Sabbath is not questioned in this book; the point aimed at, and demonstrated, is that the Sabbath institution has been abrogated.

He gave reference to the nine mentions; and then exclaimed: "*Thus the Sabbath (Saturday) from Genesis to Revelation !!!*"

Well and good, but let us examine them and see their bearings.

The first mention Acts I., 12, we may pass by.

Mention is made of Chapter XIII., 14, but we see, as was shown in the preceding chapter, that Paul and his company went to the synagogue and sat down because the reading of the Law and the Prophets was in progress—in other words, the synagogue service was being said and Paul took no part in it, and wanted none.

Because the Jews were assembled in the synagogue on the Sabbath, St. Paul went there in hopes of an opportunity of preaching to them a Christian sermon, which he did—but after the synagogue services had concluded.

No one can read the following passages and then think that it was out of regard to the Sabbath that St. Paul resorted to the synagogue; and the internal evidence is clear as can be, that he had no interest in the service there held—that of the Law, called here “the law and the prophets.”

He sought the people and knew that the “Men of Israel” whom he addressed were to be found in the synagogue on the Sabbath.

ACTS XIII., 14-16.

14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15. And after the reading of the law and the prophets, the rulers of the synagoge sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16. Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

The time of meeting, like the place of meeting, was a mere incidental feature to him.\*

The next reference is verse 27.

ACTS XIII., 26, 27.

26. Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

No one can draw from these words an inference touch-

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\*Re-read page 140.

ing a duty of Sabbath observance, nor that St. Paul had set any premium thereupon.

He was simply instructing these Jews of the dispersion in the weighty truths foreshadowed in their own religion—that of the Law, and impressing upon them that the condemnation of Christ by their confreres at Jerusalem was due to their ignorance of Him and the voices of the prophets, despite the fact that the ancient rolls were read in their hearing every week, *i. e.*, on the Sabbath day. If any man can make more out of it than that, it simply shows his genius of getting out of a thing what is not in it.

The demonstration of that ignorance of which the Apostle spoke is brought out in our Lord's words:

LUKE XXIII., 34.

34. Then said Jesus, Father, forgive them; for they know not what they do.

The next is:

ACTS XIII., 42-44.

42. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.

41. And the next sabbath day came almost the whole city together to hear the word of God.

All this is narrative of one occasion—the Sabbath is mentioned in conjunction with the synagogue. It was the gathering place of the Jews, not the Christians.

The Gentiles made a special request that the Gospel “be preached to them the next Sabbath.” Where is the stress to be laid: on the “Sabbath” or “be preached to



them?" The latter, surely, for the Jews had rejected the word and had created a disturbance over its proclamation.

The Sabbath comes in as a mere matter of course because the synagogue would then be open.

If one hold, from the reading of those passages that St. Paul was an advocate of Sabbath observance, he must logically hold also that he was an upholder of the synagogue service. The next passage cited by our friend the Roman priest is Acts xv., 21.

The context is here given as an aid in appreciating the passage in point:

ACTS XV., 19-21.

19. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20. But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Just what our brother priest hoped to accomplish when he conscripted this passage to do service, it is difficult to tell; for it fills an office entirely opposed to that which he had designed it should.

Any one reading the chapter from the first to the thirtieth verse, will readily see that a controversy was on, at the council in Jerusalem, as to whether or not the brethren at Antioch should be forced to keep the Law.

The decision was a negative one.

The 21st verse above quoted is a condemnation, not an approbation of the Law.

It was as if the disciples had said: We gave no commandment to those going out from us to charge the brethren to keep the Law; it would be as a yoke upon their necks which neither our fathers nor we were able



to bear, therefore if any man wants it for himself he can find it "for Moses of old time hath in every city them that preach him [the Law], being read in the synagogues every Sabbath day," but we will have no part in it.

Look at this category: Moses (or the Law), synagogue, Sabbath day! They are all of Judaism and the last is no more germane to Christianity than the first or the second, and each is equally foreign.

The next reference to the Sabbath is in Chapter XVI., 13. The context is here given to throw light upon the point at issue:

Acts XVI., 13-15.

13. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

It will readily be seen the thing that led the apostolic band whither they went, was the hope of making converts, not a special regard for the Sabbath any more than it was a regard for the *river-side*. Does any one think that in the mind of St. Paul and his company, there was an element of sacredness linked to the "river side?"

Why then do they go there on the Sabbath day and not to the synagogue?

For the very reason that in Antioch they went to the synagogue—in hopes of an opportunity of speaking to the people there assembled.

Our Roman friend says, it is always the Sabbath (Saturday). Yes, but we have not seen it yet (after the

resurrection) in connection with Christian gatherings, except in so far as the Christian ministry gave itself on that day to the effort of evangelizing the Jews and Gentiles.

But in no case does the Acts of the Apostles show the Sabbath in connection with Christian worship—the assemblage of those already converted to Christianity.

Examine the scripture last quoted and note these things. Lydia of Thyatira was one of the company; she worshipped God; the gathering by the river-side for prayer on the Sabbath day was a custom.

This was a Jewish assemblage—making its customary prayer to God on the Sabbath day.

It was not until Paul had preached, that Lydia, the Lord having opened her heart, was converted to Christianity—"she attended unto the things which were spoken of Paul"—and was baptized, becoming, through that holy sacrament, incorporated into the mystical Body of Christ. The Christian feature of that particular Sabbath day was an aftermath of the "river side" gathering and not a causal element any more of the time of the gathering than of the place of the gathering.

The eighth mention is here given:

#### Acts XVII., 1-5.

1. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures,

3. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

Here again is the Sabbath, but as before, in connection with Judaism. We do not read that Paul went to the Christian Church on the Sabbath, but to the "synagogue of the Jews."

Much is made by the Adventists and our Roman brother priest, out of the phrases in verse 2 "as his manner was" and "three Sabbath days," but they serve to show only that St. Paul seized every opportunity, wherever and whenever presented, of preaching Christ to whomever he could.

No one will claim that "a synagogue of the Jews" remotely suggests Christian worship; but when we find "a synagogue of the Jews" in intimate relation with "three Sabbath days," it is impossible not to think of "Moses and the Law." We are in the heart of Judaism.

The whole context here shows that Paul and Silas did not go to a Christian service and as "able ministers of the New Testament" (II. Cor. III., 6) they went out of no regard for the Sabbath day, but took advantage of the most opportune times to preach Christ to the Jews, the proselytes, and heathen Greeks.

If the Christians were assembled on the Sabbath day, why were these "able ministers of the New Testament," everywhere they went, not found among the brethren, in the *ecclesia*, but always in the synagogue, among ministers, able and otherwise, of the Old Testament?

Let the Adventist tell us that; let our Roman priest tell us that!

Those were not Christian people in that "synagogue of the Jews" at Thessalonica, but people whom St. Paul

hoped to convert, and, many of whom he did convert, as the text shows.

The next and last mention of the Sabbath is:

Acts XVIII., 4.

4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

This reference is to St. Paul in the synagogue at Corinth. Here as in the other cases, he was not in meeting with the disciples of the Lord, but in an alien camp endeavoring to make a conquest of the enemy.

He takes advantage here of the Sabbath, as of the synagogue, to persuade the Jews and the Greeks. They were there to hear of Moses (or the Law), to observe Circumcision and commemorate the Sabbath, but St. Paul was there for an entirely different purpose, to *persuade* them of the error of their ways, telling them that the overshadowing cloud forever hid Moses and Elias—the Law and the Prophets—and after that there came the voice of God out of the cloud: "This is my beloved Son: hear Him," and that thenceforth the disciples saw no man any more, save *Jesus only*.

He went into that synagogue at the times (the Sabbath) the Jews and proselytes were assembled, out of no more regard for the time than for the place, for the express purpose of *persuading* the people gathered, of Christ, not of Moses; of the Gospel, not the Law; of the New Testament, not of the Old.

We have now examined the nine mentions of the Sabbath in the Acts of the Apostles. The first of these is a mention of the word—in a possessive or adjective sense.

The other mentions are of the Sabbath institution, but in every case as an establishment of Judaism—peculiar to Judaism, not once as a Christian institution,

The author of the "Christian Sabbath,"\* a fearful misnomer, for the Sabbath is not Christian, but Jewish, exclaims: "*Thus the Sabbath (Saturday) from Genesis to Revelation !!!*."

Yes, but always allied with Moses and the synagogue, not once with *Christ and His Church*.

Tract 113 says (pg. 16): "And he [Paul] reasoned in the synagogues *every Sabbath* [Saturday], and persuaded the Jews and the Greeks."

"The Gentile converts were, as we see from the text, equally instructed with the Jews to keep Saturday, having been converted to Christianity on that day, the "Jews and the Greeks" collectively."

This is all gratuitous, it is not found in the text. If having been instructed or persuaded on Saturday means a dedication or consecration of that day, it would follow that its having been done in the synagogue, means also the sanctification, authoritative sanction of the synagogue service. Does anyone think St. Paul taught that?

The advocates of Saturday try to make much capital out of Paul's preaching on the Sabbath day, but for their cause they have made calamitous oversight of the synagogue element which runs parallel with it.

Instead of charging the people to keep Saturday (or the Sabbath), St. Paul, on an occasion already mentioned (Acts XIII., 14-41), proclaimed liberty from the Law in very explicit terms.

ACTS XIII., 37-39.

37. But he, whom God raised again, saw no corruption.

38. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses,

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\*Adventist tract No. 113.

Here is not silence on the subject, but a positive declaration, *in the synagogue* on the Sabbath day against the Law of Moses of which, as the Jews who heard him well knew, Circumcision and Sabbath observance were the cardinal principles—the elements in which the Old Testament was established.

In the year 1883, the Rev. George Elliott of West Union, Iowa, wrote an essay on “The Abiding Sabbath” which was awarded a prize of \$500 by the trustees of Dartmouth College. That essay was reviewed with very disastrous results by Rev. Alonzo T. Jones of the Adventist school.

Mr. Jones completely annihilated the claim that Mr. Elliott tried to substantiate, viz.: that the Sabbath was to abide as an institution for all time, but that in time it was changed from the seventh to the first day of the week, a proposition which will by no means admit of demonstration; because Sunday is not The Sabbath, though it be a sabbath in the sense that the 4th of July or any other national holiday may be a sabbath.

The Sabbath (Saturday), the seventh day institution, was distinctly an institution of Judaism, while the Lord’s Day (Sunday) designated in the infant church as “the first day of the week” is strictly Christian.

We shall here make an examination of the original essay and the review.

The essay is the most contradictory thing conceivable, and the prize may have been awarded on account of its rhetorical finish, not for its arguments and logical support.

Much in both the essay and the review of quotations from Old Testament literature, PART FIRST of this book has fully allowed and completely met, hence those quota-

tions touching the Sabbath element of the Old Covenant will not be gone over at this point.

Of the Law given on Mt. Sinai the essayist says:

"Of the law thus impressively given, the fourth commandment forms a part. Amid the same cloud of glory, the same thunders and lightnings, uttered by the same dread voice of the Infinite One, and graven by his finger, came forth these words as well: 'Remember the Sabbath day to keep it holy.' *It is impossible*, in view of these facts, *to class the Sabbath with the ceremonial institutions of Israel*. By the sacred seal of the divine lip and finger, it has been raised *far above those perishing rites*."—P. 118.

And the comment of the reviewer runs:

"That is a fact. *It is impossible*, even by prefixing to it the epithet "Jewish," to class the Sabbath with the ceremonial institutions of Israel. For amid the same cloud of glory, the same thunderings and lightnings, the same dread voice of the Infinite One, who said, "Remember the Sabbath day to keep it holy," said also, "The *seventh day* is the Sabbath"—not of the Jews, but—"of the Lord thy God." It is indeed raised far above the perishing rites and ordinances that were against us. Therefore, although the ceremonial system vanished, the Sabbath remains; for it is no part of the ceremonial, but is an essential part of the moral system."—P. 44.

The essayist said further:

"The manner in which this law was given attests its special sanctity and high authority. Before its announcement, the people of Israel, by solemn rites, sanctified themselves, while the holy mountain was girded with the death-line which no mortal could pass and live. When the appointed day came, to the sublime accompaniment of pealing thunders and flashing lightnings, the loud shrilling of angel-blown trumpets, the smoking mountain, and the quaking earth, from the lips of Jehovah himself sounded forth 'with a great voice' the awful sentences of this divine law, to which in the same way 'he added no more.'—Deut. v., 22.

Messrs. Elliott and Jones may think the terrors of that day expressive of glories imperishable, and the dread then inspired as the influence which should forever dom-



inate the minds of the sons of men in contemplating the Divine Majesty.

To them the perpetuity of the Sinaitic code is indisputably confirmed, as forever binding, by the terrible phenomena pictured by the essayist.

But no, it is not true. God had a better way of revealing Himself, and the contrast between the former and the latter ways is significantly and grandly marked. The former revelation, as well as its accompaniments, is taken away.

Let us remember that Jesus is the Message as well as the Messenger of the New Covenant. Touching the incoming of this Message of God let us quote the prophetic and historical words of psalmist and apostles over against the opinion of the Rev. Messrs. Elliott and Jones.

Mark this as the glory of the Christian message:

HEB. XII., 18-24.

18. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest.

19. And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20. For they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21. And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:

22. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.



Surely the old things have passed: it is now Jesus and the New Covenant, or Testament, as you like.

Did St. Paul say that the things "written and engraven in stones" were on that account, and because given amid terrible sights and sounds, binding upon all men to the end of time? Read:

II. COR. III., 7-10.

7. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory *was* to be done away:

8. How shall not the ministration of the Spirit be rather glorious?

9. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

If that reference be not to the decalogue—"written and engraven in stones"—let the objector say what is the application and force.

Some one raises the question, destroy that law and what becomes of morals?

Mr. Elliott will answer:

"The moral authority of the decalogue did not begin with its announcement on Sinai. Its precepts had been known and practised through all the patriarchal ages. Murder was condemned in Cain, and dishonor of parents in Ham. To Abraham, Isaac, and Jacob had come the knowledge of one God, and the last had exhorted his children against image-worship. Gen. xxxv., 2. Theft, falsehood, and adultery are all denounced by the record of pre-Mosaic times. As a declaration of the eternal and unchanging moral law its binding force did not begin with its announcement at Horeb, but dated from the beginning of things, and for the same reason will endure until the consummation of all things. Nor was it given to Israel alone. The Gentiles 'show the work of the law written in their hearts.' Rom. ii., 14, 15.—Review, P. 21,

That is exactly the position taken throughout this book and argued at length in Chapters IV. and VII., PART FIRST.

Let us now see the picture drawn by the psalmist with reference to the Messiah's coming—the advent of the Mediator of the New Testament, as opposed to the lightnings and thunderings on Sinai when the laws were codified as one of the distinctive marks of the old dispensation. In view of the context it is hardly probable that anyone would question the assertion that the prophecy is Messianic.

PSALM LXXII., 1-8.

1. Give the king thy judgments, O God, and thy righteousness unto the king's son.

2. He shall judge thy people with righteousness, and thy poor with judgment.

3. The mountains shall bring peace to the people, and the little hills, by righteousness.

4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5. They shall fear thee as long as the sun and moon endure, throughout all generations.

6. He shall come down like rain upon the mown grass: as showers *that* water the earth.

7. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Contrast the terrific sights and sounds of Sinai with the sweet calm, the assuring peacefulness of the Messiah's reign—the bringing in of the New Testament, as suggested particularly by the sixth verse.

Instead of those upheavals, soul-terrifying blasts, horrible thunders and fiery bolts being an argument for the perpetuity of the “ministration of death,” which they conveyed into the world, the reverse is true.

In view of the pictures drawn in Heb. XII., 18-24, Psalm LXXII., 1-8, and the argument of II. Cor. III., 7-10, the only justifiable conclusion to reach is that the whole of the former arrangement was, in design, but temporary in its vogue and decidedly limited in authority.

Anent the Sabbath institution the essayist says:

"It belongs to that moral law which Paul calls 'holy, and just, and good' (Rom. vii., 12), and *not* that ritual law of which Peter declares, 'neither our fathers nor we were able to bear' it. Acts xv., 10."—*Pp. 118, 119.*

The reviewer heartily endorses the paragraph, but takes the essayist severely to task for having previously contradicted the present assertion. We have, however, in that paragraph both a begging of the question, and an arbitrary distinction not recognized in apostolic literature.

It is purely arbitrary to say that St. Paul spoke of one law and St. Peter of another. The Law was one, and its verbal equivalents are Moses, Judaism, the Old Testament—it is the name of the system of religion of which the Israelites were the repositories, and Sts. Peter and Paul had in mind the same thing in speaking of the Law.

A review of Chapters VII. and VIII. (PART FIRST) will make clear, respectively, the unity of the Law and the sense in which St. Paul meant it was "holy and just, and good."

The only argument the Adventists and kindred spirits have for holding the Sabbath injunction as a moral precept is that it occurs in that body of precepts (the decalogue) universally recognized as moral. But that is not the test of moral quality—it is the character of the precept and not the connection in which it is enunciated that determines whether it is moral or not. The Sabbath injunction is an absolute decree, and, like all such, can be of force only as the source of the mandate possesses juris-

diction; but is not to be classed with moral principles—those that obtain by virtue of the life to which they are related.

If the Sabbath were a seventh, or any other fraction of time demanded by the human constitution for recuperation, the moral element might be admitted.

But that the Adventist denies, and the writer denies it with him. The Law distinctly says the *seventh day is the Sabbath*.

Now worship and rest determined by the relative positions of the bodies of the solar system is as ceremonial as anything upon which the sun has ever shone.

If the obligation of worship at one time, rather than another time, be not ceremonial, the term “ceremony” has but a vague and indefinite meaning to the writer, at least.

But those who claim that Sabbath observance is intrinsically moral, *i. e.*, in a sense that Circumcision was not a *moral obligation*, the while it obtained, must yield that under the Law there was a ceremonial element on a par with, if not paramount to, a moral precept which Elder Waggoner characterized as “the highest act of recognition of God.”\*—John vii., 22, 23.\*\*

And such was, indeed, the relative bearing of Circumcision to Sabbath observance.

Any charge having as its source a person possessing jurisdiction, *acquires*, by virtue of that fact, a moral quality.

There was therefore a moral quality in the matter of Sabbath observance as there was in the matter of Circumcision—both having been given by the same possessor of jurisdiction, with equal degree of impressiveness and earnest insistence.

But the moral quality in each case was *acquired*, not *intrinsic*.

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\*Vide page 26. \*\*Page 32.

The properly moral precepts are those intrinsically so, and rest upon no formal enactment for their authoritative and guiding force.

The connection, therefore, of its occurrence notwithstanding, can never coordinate Sabbath observance as a moral precept with the obligation of truth-speaking.

Baptism and the Communion of the Body and Blood of Christ are precepts of acquired moral quality, but if God be pleased in His wise providence to give to man a third Testament, withdrawing the second as He instituted the second withdrawing the first, these two elements in which the New Testament is established would lose their force and moral quality, just as Circumcision and Sabbath observance, the distinctive marks of the Old Testament or former dispensation, lost their's and are superseded by the distinctive marks of the present dispensation.

Speaking of the two Testaments, the Epistle to the Hebrews says: "He taketh away the first, that He may establish the second."—x., 9. But the Adventist fails either to comprehend the phrase "taketh away," or to apprehend to what it refers.

In the taking away of the old dispensation surely its most characteristic elements were abolished, these distinctive marks being Circumcision and Sabbath day observance.

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### CHAPTER III.

#### OBJECTIONS ANSWERED (FIRST DAY).

Reverting to the essay, the "Christian Sabbath," on page 17 is found this: "The *first* reference to Sunday after the resurrection of Christ is to be found in St. Luke's gospel, XXIV., 33-40, and John XX., 19."

"The above texts themselves refer to the sole motive of this gathering on the part of the apostles. It took place on the day of the resurrection (Easter Sunday), not for the purpose of inaugurating "the new departure" from the old Sabbath (Saturday) by keeping "holy" the new day, for there is not a hint given of prayer, exhortation, or the reading of the scriptures, but it indicates the utter demoralization of the apostles by informing mankind that they were huddled together in that room in Jerusalem "*for fear of the Jews,*" as St. John above quoted, plainly informs us." We quote including the reference:

LUKE XXIV., 25-41.

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26. Ought not Christ to have suffered these things, and to enter into his glory?

27. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

28. And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37. But they were terrified and affrighted, and supposed that they had seen a spirit.

38. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40. And when he had thus spoken, he shewed them *his* hands and *his* feet.

41. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

#### JOHN XX., 19.

19. Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

The record begins with our Lord's expounding the scriptures to two disciples on the way to Emmaus. As our Lord revealed the mighty truths to them their "hearts did burn within them." The meaning of the figure must be determined by the action of the disciples. "They rose up at the same hour and returned to Jerusalem." What for? Because they were demoralized or for fear of the Jews? Not a bit of it! But because their hearts were surcharged with joy at the glorious revelation made to them. That explains the figure. So overjoyed were they that they hastened to corroborate the reports of the resurrection now the chief topic of discussion among the disciples—verse 34.

Where the eleven and those gathered with them were, was well known to the two returning from Emmaus. They were terrified and affrighted when they supposed they had seen a spirit—verse 37. They believed not *for* joy—verse. 41.



The position of the phrases in the passage from St. John might suggest to some one that the disciples were assembled for fear of the Jews, or that the doors were shut because it was the first day of the week. Whatever might be said of the grammar, neither one of these arrangements would satisfy the demand of the intellect. The phrases of the verse are all transposable parts; so the grammar might remain intact and the psychological demand be fully met in showing that the doors were shut for fear of the Jews.

The Roman clergyman says the motive of the gathering is shown—"there was no hint of prayer, exhortation, or reading of the Scriptures, but it indicates the utter demoralization of the apostles by informing mankind that they were huddled together in that room in Jerusalem *"for fear of the Jews,"* as St. John, above quoted, plainly informs us."

Now St. John plainly informs us no such thing. As before said, the doors were shut for fear of the Jews. The fear of the Jews cannot be explanatory of the disciples' coming together. The expression "utter demoralization" is wholly voluntary and by no means descriptive of the apostles' condition at that time. The same is true of the phrase "huddled together." One would picture, from those words, the disciples as crouching under tables, or in a corner, with trembling voice and subdued, urging one another to stillness.

But what is the truth? Luke xxiv., 33-35, above quoted, plainly shows.

The eleven and those with them were gathered in a place well known to the disciples; engaged in an animated discussion of the all-absorbing and soul-stirring theme of the resurrection; the appearance of the Lord to Simon, to the women of the company; the angelic witness; the



empty tomb; the inference therefrom, and that great inference which their previous hope had inspired "that it had been He which should have redeemed Israel." These were the points of discussion. Is such a gathering, animated by such themes truthfully portrayed by the phrase "huddled together?"

The writer of tract 113 says: "there is not a hint given of prayer, exhortation, or the reading of the Scriptures." Doubtless there was no prayer for the accomplishment of the things brought to pass, but who will dare say in that company, on that first resurrection evening, also the evening of the first day of the week, there was no uplifting of voices in praise and thanks-giving, no exhortation to believe the glorious truths which had been demonstrated and to which testimony had been amply borne? Who would try to rob that assembly of all spiritual significance—of having gathered 'in His name,' and make it an assembly of weaklings "demoralized and huddled together for fear of the Jews?" None but the author of tract 113 and those who publish it for the maintenance of a poverty stricken theory!

While explicit statement is the surest defence in cases like the present, explicit statement is not indispensable, as common sense has its sphere and uses in this present world.

Had the phrase "utter demoralization" been pressed into service to describe the frame of mind of the apostolic band on the night of the betrayal, it might well be said that such was rhetorical propriety unsurpassed, but to represent the reassurance and joy of the disciples, their hope revived, their spirits refreshed and their encouragement signally heightened through the word of testimony and confirmation which gave glow and stimulus to the theme of the evening, by such a phrase as "utter demoral-

ization" is proof positive that the author of tract 113 is sadly in need of studying again the psychology of demoralization—this, if nothing more.

The operation of demoralization is to scatter, not the gathering together the disbanded. But the writer of tract 113 says the disciples were gathered together "*for fear of the Jews.*"

Did you ever!

Again says our brother priest who would destroy the Biblical argument of the Gospel liberty: The second reference to Sunday is to be found in St. John's gospel, XX., 26-28, and quotes: "And after eight days, the disciples were again within, and Thomas with them." He continues: "The resurrected Redeemer availed Himself of this meeting of all the apostles to confound the incredulity of Thomas, who had been absent from the gathering on Easter Sunday evening. This would have furnished a golden opportunity to the Redeemer to change the day in the presence of all His apostles, but we state the simple fact that on this occasion, as on Easter day, not a word is said of prayer, praise, or reading of the Scriptures."

Now that writer tells us the specific reason of our Lord's appearance among the disciples on that second "first day of the week." But that is beside the point. The question is, what underlies the coincidence of these systematic gatherings of the disciples on the "first day of the week?" The writer does us not the courtesy of an answer, but the fact remains that from the very resurrection day the Christians were gathering in the capacity of disciples of the risen Lord, on the first day of the week, while every Sabbath gathering was a Jewish assembly for the reading of Moses, and St. Paul said distinctly of those people:

## II. COR. III., 15.

15. But even unto this day, when Moses is read, the veil is upon their heart.

The same is as true to-day of the Adventists and Seventh Day Baptists as of the Jews.

The statement that in the text there is not a word of 'prayer, praise, or reading of the Scriptures' is valueless as evidence as we have seen by an examination of the passage in St. Luke. Why should the Redeemer "change the day," by formal enactment?

He had just died to redeem man from the bondage of the Law, as saith St. Paul:

## GAL. IV., 4, 5.

4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of sons.

Why should He partly destroy His own work and render it impossible that man should

Stand fast therefore in the liberty wherewith Christ hath made us free, ?—V., 1.

But the questions persist in arising: How do we account for the definite statements about the first day gatherings of the disciples, with all silence of the intervening periods, with no mention of the disciples gathering for prayer or otherwise on the Sabbath?

How is it that the Sabbaths are always mentioned in conjunction with the synagogue service and where Christians are brought in, it is invariably as evangelists trying to convert the Jews, proselytes, and heathen Greeks, but not *in a single instance* as worshippers? But why did the apostles and others gather on the first day of the week, go to their respective homes or daily vocations, and re-assemble on the next first day of the week?

The reason, our Roman minister would say, is: "*For fear of the Jews!*"

But Elder Alonzo T. Jones, in his review of the "Abiding Sabbath" (page 60), refuses to accept the phrase "after eight days" as an equivalent of "the first day" of the next week, but confesses that he cannot identify it.

He is of the impression that it was about ten days later. To identify the day we fall back upon the Hebrew method of counting, which was not an element of religion and therefore was not abolished with the abrogation of the Law.

That method included the point of departure as well as that to be reached; where, therefore, seven completed an idea, the eighth was the octave—the repetition of the first, regardless of the preposition introducing it.

Gen. XVII., 12—He that is eight days old, lit. the son of eight days—octave of the first.

Luke I., 59—On the eighth day—octave of the first.

Luke II., 21, Eight days were accomplished—octave of the first.

John XX., 26. After eight days—the octave of the first.

Those are all equivalent expressions.

It is in like manner that we have the resurrection "on the third day" or "after three days," when the Lord died on Friday and arose on Sunday.

Mark says (VIII., 31): "and after three days rise again." Consistency demands that one mode of counting be employed in both cases; consequently we discover "after eight days" to mean the first of the following week—exactly that and nothing more.

The next point to which we are brought is the Feast of Pentecost.

## ACTS II., 1.

1. And when the day of Pentecost was fully come, they were all with one accord in one place.

Tract 113 argues the point that this particular Sunday or first day gathering, helps the Sunday observance in no-wise whatever, inasmuch as this first day (Pentecost) had been observed amongst the Jews for 1,500 years previous to the one mentioned, and that they have been keeping it for eighteen centuries after the establishment of Christianity.

Of course in the case of coincidence of feast days of two religions—(*e. g.*, Christmas, a Christian feast, and Saturday, a Jewish and Adventist rest) no capital can be made out of it for either side.

But let it be noted how the apostles kept it and, above all, what God did on that day. The apostles had no respect unto the ceremonies appropriate unto the day as observed by the Jews. The harvest feast, which it was to the Jews, was absolutely nothing to them; therefore they were not keeping it out of respect to the injunction of the Law as told in Lev. XXIII., 9-21, and Deut. XVI., 9-11.

To keep a feast, and at the same time ignore the ceremonies appertaining thereto, and inseparable therefrom, is not keeping the feast at all. Such a claim would be an absurdity.

Will the reader refer to the passage above mentioned and note how far the apostles were from the keeping of that feast?

When there is a coincidence between Christmas and Saturday, no one, with knowledge enough to render a valuable criticism, would claim that the Christians repairing, on that day, to their place of worship to sing the praises of the infant Saviour were thereby keeping the Jewish Sabbath.

A reading of the second chapter of the Acts will show clearly that the apostles were not keeping the feast with the Jews at home, and the multitudes of the dispersion gathered "out of every nation under heaven," but under the inspiration of the Holy Ghost were gathered, on that first day of the week, for the inauguration of a new festival, a distinctly Christian festival, greater beyond comparison than the harvest feast of the Jews.

In time the Feast of Weeks became commemorative of the pronouncement of the law from Sinai, but the great *canceling act*, which Adventist advocates have challenged the world to show, came in the death of Christ, when the veil of the temple was rent in twain, and thenceforth, in the providence of God, new and better things were to be granted unto His faithful people. Instead of the Law working bondage and death, God, on the first recurrence of that feastday, after the canceling act in Christ's death, revolutionized the whole thing and gave unto His Church the promised gift of His Free Spirit—the Spirit of truth, of life and love.

That was a distinctly Christian first-day gathering.

Elder Jones endeavors to identify that Pentecostal day with the Sabbath,\* but that cannot be done and the point is scarcely worth arguing.

The next objection raised is to the claim based upon

Acts XX., 6, 7.

6. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Upon this reference the objector says: "To all ap-

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\*Review of "Abiding Sabbath," page 68.

pearances, the above text should furnish some consolation to our disgruntled biblical friends, but being a marplot, we cannot allow them even this crumb of comfort. We reply by the axiom, "*Quod probat nimis, probat nihil*"—"What proves too much proves nothing." Let us call attention to the same Acts, 2nd Chapter, 46th verse: "And they continuing *daily* in the temple and breaking bread from house to house," etc. Who does not see at a glance that the text produced to prove the exclusive prerogative of Sunday, vanishes into thin air—an *ignis fatuus*—when placed in juxtaposition with the 46th verse of the same chapter?

What the biblical Christian claims by this text *for Sunday alone*, the same authority, St. Luke, informs us was *common to every day of the week*:" "And they, continuing *daily* in the temple, and breaking bread from house to house."

This marplot, as the Roman minister styles himself, might learn to advantage that he has no monopoly on the "marplot" business. Chapter I. of PART SECOND discussed at length the merits of the passage now under discussion and called attention to the specific and explicit mention of *the disciples* gathering on the *first day of the week*; to the fact, as stated in the text, that Paul and his company had spent the whole previous week at Troas, and despite the fact that the seventh day of one week (the Sabbath) is the day immediately preceding the first day of the following week (Sunday), the Sabbath—the greatest of all with the Jews and the Adventists, and "the keeping of which was paramount," says the author of tract 113, on page 20—is absolutely ignored by the record, but the statement is pointedly and explicitly made that *the disciples* came together on the *first day of the week* to break bread—(for the celebration of the Holy



Communion). We repeat that not in a single instance, in the Acts of the Apostles, is the Sabbath mentioned in connection with a Christian gathering, but always in conjunction with Moses (or the Law) and the synagogue service; and Christian assemblages, whenever the day was specified and could be identified without the aid of arithmetic, were upon the first day of the week.

Whenever there is a mention of Christian names with the Sabbath it was those of evangelists going to the synagogues or elsewhere in the hope of converting men to discipleship by "interposing the name of the Lord Jesus." Not once do we find a mention of the Christian laity—the disciples—assembled on the Sabbath. Here are the names of two categories which defy contradiction, or an indication of a confusion of terms:

First—Sabbath, Synagogue, Jews, Moses, the Law.

Second—First day, Church, disciples, Jesus, the Gospel.

As was stated in the introduction, there was no law made upon first-day gatherings, but the disciples, in view of their freedom from the bondage of the Law and because of the glory and dignity bestowed by Christ's resurrection, saw fit to adopt the day, as the one above all, appropriate to the praise of Almighty God and for homage to the risen King of Life.

It was ratified from heaven on the great Pentecostal feast when the Holy Ghost descended, and the waiting disciples were endued with power; when the Kingdom of Heaven had come to men for the keeping of their hearts and minds in the knowledge and love of God and of His Son, Jesus Christ our Lord.

The reference to the text: "And they continuing daily in the temple, and breaking bread from house to



house," by no means causes the other passages to vanish into thin air.

Frequency of meetings, exhortation, exposition, etc., is usual with all new religions, cults, schemes and movements seeking a following, endeavoring to win their way into the hearts and minds of the populace.

When the writer was in the City of Washington delivering addresses on the subject now before us, the Rev. Mr. Sheafe, an Adventist elder, was holding nightly meetings in his tent to expound the duty (?) of Sabbath observance. No one thought him illogical—no one thought or said that he destroyed his own argument by lifting all the days to the level of his great day of service because of such meetings. Though engaged in service every night of the week, he still held that the preeminence belonged to the seventh day or Sabbath.

So with the early Christians, they were "continuing daily in breaking bread," but, as we have already seen, they entertained a preeminent regard for *the first day of the week*.

In many of the churches to-day, the daily celebration of the Holy Communion is observed, but they lay an emphasis upon the Sunday service which lifts it, in importance, far above the recognition of the other days.

Elder Jones, in his review of the "Abiding Sabbath" (pages 73-77), tries to prove that the day began in the evening, by reference to passages in Genesis, Leviticus, and Deuteronomy, then he takes us through a labyrinth to show that the meeting recorded in Acts XX., 7, was a Saturday night meeting and lasted all night; that as Paul was ready to depart on the morrow, and did so depart, he and other Christians, "making nearly eighty miles travel for them, all on Sunday," they regarded not the first day above other day of the week.

When we come to the "Sabbath" or the "seventh day" we have a definite period of time which it is impossible to mistake. If the location of these is *prima facie* evident, how does it become necessary to wade through mystic measures to locate the "first day?" When the scripture says the seventh day is the Sabbath, Mr. Jones contends that it means exactly what it says; and when it says "upon the first day of the week when the disciples came together," we contend with equal insistence that it means exactly what it says.

But why revert to those uncertain points when the thing is settled for us in the language and reckoning of the period?

Why did Elder Jones go to Gen., Lev. and Deut. when a surer basis for determining the time is given in the Gospels? Charity forbids an answer. But let us see.

#### MATT. XXVIII., 1.

1. In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

#### MARK XVI., 1, 2.

1. And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2. And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

#### LUKE XXIV., 1.

1. Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

#### JOHN XX., 1.

1. The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Speaking of the resurrection morning, each of the

evangelists says in explicit terms that it was the first day of the week.

Speaking of the evening succeeding, not preceding the sun-light of that day, St. John calls it, in terms equally explicit, the evening of the first day.

JOHN XX., 19.

19. Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

Elder Jones' chronology would make that the beginning of Monday, or the evening of the second day.

But we see from the statement of the evangelists that the evening followed, as now, the sun-light of the day to which it belonged, and did not precede it.

This is applicable to the case mentioned in Acts XX., 7. It was an evening gathering, but Sunday evening and not Saturday evening, as Elder Jones would have us think. The morrow on which St. Paul went away was Monday.

But suppose he had gone on a Sunday? St. Paul never thought that he was free from the Sabbath law only to be brought again into bondage to a Sunday law. If the travel were advantageous to the work of his ministry it would make no difference to him whether it were the Jewish Sabbath, the Christian Lord's Day, or any other day of the week.

He had admonished the Romans against contentions about the importance of days—Rom. XIV., 5, 6. He rebuked the Galatians for their voluntary thralldom in the observance of "days, and months, and times, and years."—Gal. IV., 10, 11. He encouraged the Colossians to the assertion of their liberty in respect to such matters likening them to "a shadow of things to come."—Col. II., 16,

17. The Lord's Day idea is privilege and joy. The Sabbath idea is servility and gloom.

While claiming that the apostles, in no wise departed from the example of the Lord, Elder Jones, in combating the argument of "The example of the apostles," advanced by the author of the "Abiding Sabbath" as wholesome and valid, says:\*

The apostles were subjects and not masters of moral obligation. Moral duties spring from the will of God, and not from the example of men; and a knowledge of moral duties is derivable alone from the commands of God, and not from the actions of men; all of which goes to show that in point of morals there is no such thing as apostolic example.

As was already shown, the ideally moral does not spring from the will, but is a demand of, and is conditioned by, the constitution of all life that must be affected by moral conduct.

While the mind of God is in complete and perfect harmony with moral excellence, moral obligation is not a creature of volition. It is a condition co-terminous with the existence of sentient being, and the only way the morally ideal could be changed is that God should unmake the present orders of life and re-construct them on different plans. Nor is a knowledge of moral duties derivable alone from the commands of God, if by "commands of God" he means the words of Holy Writ.

This St. Paul very clearly shows.

ROM. II., 14, 15.

14. For when the gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another.

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\*Review Abiding Sabbath, page 79.

The ancient philosophers, Socrates, Aristotle, Plato, Epictetus, Marcus Aurelius and others, to say nothing of the vast army of moderns, discoursed profoundly and truly on the subject of moral obligation without the Bible as the basis of their dissertations.

The duty of worship meets a constitutional human need as well as it conforms to the Almighty's pleasure.

How He is pleased to be worshipped is His to appoint by virtue of His own proper jurisdiction, but that appointment has a *derived* moral quality and not an *inherent* one. The modes and fashions and times of worship can have no intrinsic moral worth. How do we discover the rites and ordinances pleasing to God?

By looking to those to whom the oracles of God were committed.

Under the Old Dispensation they were committed to the prophets; under the New, to the apostles. Knowing that Christ had promised His Spirit of guidance to that body of holy men and did fulfill the same on the day of Pentecost, and believing that whenever they acted in unison, whether by example or precept, they were led by the Spirit's guidance, we say there was such a valid force, and there is such a trustworthy reliance as "apostolic example."

There are standards of morality to which both God and man must respond; and no power of the universe can alter the moral quality of precepts having intrinsic worth.

No interposition of power can cause benevolence and malevolence, or honesty and fraud, to shift places in the great ethical scale. The moral quality is of *per se* existence, and is therefore underived.

It is not creation of the standard, but conformity thereto that has provoked in us the faith that the God of

heaven is the true God and that Baal and all the gods of the heathen are false.

It is because of the fact that in creating man God implanted in him the power of intuitive insight into principles of intrinsic moral quality that man was told to test the spirits of what kind they are.—I. John iv., 1.

That very charge proclaims an objective moral standard independent of formal decrees, and potential by virtue of its application to sentient life.

The Sabbath law which possessed moral quality acquired it by virtue of an enactment. It had an *acquired moral value* and not an *intrinsic moral worth* such as we perceive to be true of piety, honesty, chastity.

What moral force attached to the Sabbath adhered also to Circumcision; both were given as eternal covenants, the penalty of deviating from Sabbath observance was death (Num. xv., 32-36), and from Circumcision the same (Gen. xvii., 14, ref. Ex. iv., 24, 25).

If the Sabbath law was moral, so also was the law of Circumcision—no more, no less.

The last point to which tract 113 devotes some space is St. Paul's injunction regarding the collection for the saints.—I. Cor. XVI., 1, 2. "On the first day of the week, let every one of you lay by him in store," etc. "Presuming that the request of St. Paul had been strictly attended to, let us call attention to what had been done each Saturday during the Saviour's life, and continued for thirty years after, as the Acts informs us." "The followers of the Master met *'every Sabbath'* to hear the word of God; the Scriptures were read *'every Sabbath day.'*" "And Paul as his manner was to reason in the synagogue *every Sabbath*, interposing the name of the Lord Jesus," etc. Acts XVIII., 4. "What more absurd conclusion than to infer that reading of the Scriptures, prayer, ex-



hortation, and preaching, *which formed the routine duties of every Saturday*, as has been abundantly proved, were overslaughed by a request to take up a collection on *another day of the week?*"

Now we defy the author of that statement to show that the Saturday gatherings (which were invariably connected with the synagogue and the synagogue services) continued among the disciples after the resurrection of the Lord. The Acts shows no such thing. The "reading of the Scriptures, prayer, exhortation, and preaching, *which formed the routine duties of every Saturday*" was not in one single instance, so far as the Acts witnesses, of a Christian gathering, a congregation of disciples, but *always* of the synagogue service. Every time St. Paul is mentioned in conjunction with the Sabbath it is also in conjunction with the synagogue, except on the occasion of the "river side" meeting (XVI., 13-16). Even that did not become a Christian gathering until St. Paul, taking advantage of the situation, converted it into one.

The writer says: "The followers of the Master met '*every Sabbath.*'" However innocent that statement may be, it is absolutely false. The disciples never *met* on the Sabbath, as far as the records inform us. Those Sabbath meetings were always Jewish assemblies, and the Christians who went to them—not "meeting," as if in harmony with the object—were evangelists who, with premeditation, interjected into those meetings a spirit quite foreign thereto, to win their auditors from the things which interested them to discipleship in the new religion recently revealed.

The author of tract 113 continues: "In order to appreciate fully the value of this text now under consideration, it is only needful to recall the action of the apostles

and holy women on Good Friday before sundown. They bought the spices and ointments after He was taken down from the cross; they suspended all action until the Sabbath "holy to the Lord" had passed, and then took steps on Sunday morning to complete the process of embalming the sacred body of Jesus. Why, may we ask, did they not proceed to complete the work of embalming on Saturday? Because they knew well that the embalming of the sacred body of their Master would interfere with the strict observance of the Sabbath, the keeping of which was paramount; and until it can be shown that the Sabbath day *immediately preceding the Sunday of our text* had not been kept (which would be false, inasmuch as *every Sabbath had been kept*), the request of St. Paul to make the collection *on Sunday* remains to be classified with the work of the embalming of Christ's body, which could not be effected on the Sabbath, and was consequently deferred to the next convenient day, viz., Sunday, or the first day of the week."—Tract 113, pg. 20.

So that writer has proved (?) to his own satisfaction that St. Paul, after his conversion, was a strict observer of, and taught the observance of the Sabbath day!

With thanks for the Latin suggestion, we will see if he is doctor courageous enough to be dosed with his own medicine—"Quod probat nimis, probat nihil"—What proves too much, proves nothing."

The arguments advanced to show Paul an observer of, and teacher of Sabbath observance show him equally a patron of the synagogue and a devotee of Judaism.

But how to the contrary was his testimony on the matter:

## II. COR. III., 12-14.

12. Seeing *then* that we have such hope, we use great plainness of speech:



13. And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished :

14. But their minds were blinded : for until this day remaineth the same vail untaken away in the reading of the old testament ; which *vail* is done away in Christ.

Yes, because we have hope in the truth we should use plainness of speech.

Think of the preposterous argument put forth to urge St. Paul as a Sabbath observer !

That he regarded the Sabbath as did the disciples previous to the resurrection !

That he would not do sacrilege and thereby blaspheme the Sabbath by permitting an offering to be taken thereon in aid of the needy and worthy saints !

Who is this man that the Roman minister, author of tract 113, tells us was so punctilious about the Sabbath day that it would seriously wound his religious sensibility, or work irremediable havoc with his piety had he permitted a collection on that day to be gathered for the relief of the saints in need ?

Was it James of Jerusalem who, like Felix, seemed ever ready and willing to show the Jews a pleasure ?

No, it was none other than the man, who had in the same connection, in which he had spoken of the veil untaken away from the heart of Israel in the reading of the Old Testament, said also

II. COR. III., 6.

6. Who also hath made us able ministers of the new testament ; not of the letter, but of the spirit ; for the letter killeth, but the spirit giveth life.

Who rebuked the Galatians thus :

GAL. IV., 10, 11.

10. Ye observe days, and months, and times, and years.

11. I am afraid of you, lest I have bestowed upon you labor in vain.

That sent these words to the Romans :

ROM. XIV., 4-6.

4. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

5. One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6. He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*.

And more forceful still, these to the Colossians:

COL. II., 16, 17.

16. Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath *days*:

17. Which are a shadow of things to come; but the body *is* of Christ.

That was the man, the great St. Paul who, as we are told by the boasting marplot, appointed the first day of the week, or Sunday, for the taking of an offering for the poor saints because his devotion to the Law permitted him to do no such violence to the Sabbath day!

Having now finished with the scheme of our marplot, the author of tract 113, we are forced to the inevitable conclusion that he had plotted well, but marred nothing.

Elder Jones, in his review of the Abiding Sabbath, asks what example is there of Christ in keeping the first day of the week?

He answers there is none and there can be no example of the apostles.

"Therefore there is not, and cannot be, any such thing as the example of the apostles for keeping the first day of the week"—page 85.

We quote further:

What, then, is the example of Christ in regard to keeping the seventh day? He kept the first seventh day the world ever saw,

when he had finished his great work of creation. When he came into the world, everybody knows that he kept it as long as he lived in the world. And "he that saith he abideth in him ought himself also so to walk even as he walked." Therefore those who walk as he walked will have to keep the seventh day. His steps led him to the place of worship on the seventh day, for thus "his custom was" (Luke iv., 16), and he taught the people how to keep the seventh day, the Sabbath of the Lord (Matt. xii., 1-12). And he has left "us an example that ye should follow his steps." And all who follow his steps will be led by those steps to keep the seventh day, and to turn away their feet from the Sabbath, for such is his example.—page 86.

Now upon the surface that seems a great point to quote the example of our Lord.

But His observances out of respect to the Law are not to be taken, *ipso facto*, as examples for His disciples in the post resurrection days.

Many of the deeds and words of our Lord were of force only until the act of cancelation in His death, when the veil of the temple was rent in twain and the Law had attained its fulfillment.

Elder Jones throughout his reviews of the two prize essays—the "Abiding Sabbath" and the "Lord's Day"—dwells, with much emphasis, upon our Lord's example. Well, then, let us ask: was our Lord a due observer of the Sabbath day?

Yes, but He also duly observed Circumcision (Luke II., 21) which, as has repeatedly been shown, was not more lightly esteemed as an essential of the Law than Sabbath observance, which tract 113 calls "*paramount*" (pg. 20), and Elder Waggoner terms the "*highest act of recognition of God.*"\* But is Circumcision now religiously binding? Christ said nothing more about abolishing it than He did about the abolition of the Sabbath. Cir-

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\*"Sunday," page 32.

cumcision, like Sabbath observance, was religiously binding upon all the Lord's followers until the canceling act in His death—they were both then abolished.

What the holy women and the disciples did in the interval between the Lord's death and resurrection is not pertinent to the present discussion; they were all under a gloom until the resurrection light brought them visions of new beauty and liberty.

But let us look at other features of the Law in the light of Christ's attitude towards them. When He had cleansed ten men of their leprosy (Luke XVII., 12-16) He charged them to show themselves unto the priests, as the Law required (Lev. XIII., 1, 2, and XIV., 1, 2—) but did that priesthood and its power hold after He lowered His head upon the cross and said it is finished? Not if the Epistle to the Hebrews be an authentic document, which undoubtedly it is. He charged His disciples: "Take heed and beware of the leaven of the Pharisees and of the Sadducees."—Matt. XVI., 6.

He upbraided the scribes and Pharisees for their hypocrisy with that power of invective of which He only was master, but despite His condemnation of their example He testified to their lawful authority, and admonished His own disciples even to render thereto full obedience.

#### MATT. XXIII., 1, 2, 3.

1. Then spake Jesus to the multitude, and to his disciples,
2. Saying, The scribes and the Pharisees sit in Moses' seat:
3. All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

Will one argue from those words that the authority declared by the Master Himself bridges the sacrifice on Calvary, and subordinates the disciples who had been pre-

viously charged to "observe and do," in accordance with the Pharisees' bidding?

After the resurrection these words of the Master were spoken to the apostles, and upon them was this power bestowed:

JOHN XX., 21-23.

21. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23. Whosoever sins ye remit, they are remitted unto them; and whosoever *sins* ye retain, they are retained.

And this again:

MATT. XXVIII., 18, 19, 20.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

Plenary power, we see, was conferred upon the Church through the representative body of the apostolic college. But did the apostles understand that these post resurrection words were to be interpreted in the light of the former charge to "observe and do" whatsoever the scribes and Pharisees should bid, and that their sphere of jurisdiction was accordingly limited?

Of course not, and for good reason.

Why did not the scribes and Pharisees who exercised authority because they "sat in Moses' seat" continue in power over the disciples who were charged to obey them?

Because when the veil of the temple was rent in twain signaling the destruction of the Old Dispensation, there was no more a seat left to Moses than there was a priest-

hood left to Aaron, though the priests' office was promised him and his sons "*for a perpetual statute.*"—Ex. XXIX., 9.

These terms "eternal," "forever," "perpetual," "everlasting" as applied to Circumcision, the Sabbath, the Aaronic Priesthood, etc., simply mean to the completion of the dispensation of which the things described formed a part.

Again, previous to the consummation of the old dispensation, the Old Testament regime, our Lord, in sending forth His disciples to proclaim the kingdom's approach, said thus:

MATT. X., 5, 6.

5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6. But go rather to the lost sheep of the house of Israel.

To the Syrophenician woman He said:

MATT. XV., 24.

24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Are these words of prohibition, limitation, and denial, expressive of sound Judaism to be regarded as having come over in the fullness of their significance to influence the operation of the Christian Church?

Do those previous words nullify, or in any way modify the later command: "*Go ye into all the world?*"

The question then, perforce, arises: Are the commands "Go not into the way of the Gentiles" and "Go ye into all the world" in which there is every appearance of contradiction, the authority of both being identical, mutually exclusive propositions, or are they reconcilable?

They can be reconciled on one theory only, which is the truth of the matter.

They were given by our Lord who lived in the two dispensations and spoke for each in turn in the respective charges.

If we undertake to prove the binding force of the Sabbath in the Christian economy from Christ's observance of it in the days of Judaism, we should of necessity prove very many things destructive of the great aims of the Christian propaganda.

With what accelerated and manifold force the "marplot's" axiom comes in here—"Quod probat nimis, probat nihil."

After declaring Christ's example, which was exemplary in a devout Jew, and wholesome for Himself and others of the dispensation not then closed; who were under the Law as children under a schoolmaster, Elder Jones tells us that St. Paul was a close adherent of the Lord's example and that he exhorted the Christians to follow him as he then followed Christ.

That example of Christ, as we have already seen, was to the children of the ancient covenant; for the children of Circumcision and not of Baptism, as the scripture shows:

GAL. III., 24-27.

24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25. But after that faith is come, we are no longer under a schoolmaster.

26. For ye are all the children of God by faith in Christ Jesus.

27. For as many of you as have been baptized into Christ have put on Christ.

This, again, shows the line of demarkation clear and distinct.

But let us quote Elder Jones directly and note his conclusion:

"Paul said, "Be ye followers of me, even as I also am of



Christ." Now was Paul a follower of Christ in the matter of the seventh day? Let us see: "And he [Christ] came to Nazareth, where he had been brought up; and, *as his custom was*, he went into the synagogue on the Sabbath day, and *stood up for to read.*" Luke iv., 16. And of Paul it is said, by the same writer, "They came to Thessalonica, where was a synagogue of the Jews, and Paul, *as his manner [custom] was*, went in unto them, and three Sabbath days *reasoned with them out of the Scriptures.*" Acts xvii., 1, 2. Paul *did* follow Christ in his "custom" of keeping the Sabbath day—the seventh day—therefore if any man will obey the word of God by Paul, and will be a follower of Paul as he followed Christ, it will have to be his "custom" to go to the house of God, and to worship God, on the seventh day."—page 86.

When the Lord went into the synagogue "for to read," it was as a devout Jew serving under the Law purposing to fulfill the same "to redeem them that were under the law that we might receive the adoption of sons."—Gal. IV., 5. When Paul went into the synagogue it was after the *redemption from the Law* and not as an adherent of the synagogue service.

Christ, before His death, was as much devoted to the synagogue service as to Sabbath observance. So was St. Paul before his conversion. But after that conversion neither affected his life. We talk much about St. Paul's conversion, but let us note that the kinds of conversion may be as numerous as the cases of conversion. What was St. Paul's conversion? If it were not from Judaism to Christianity, we should be glad to have some Adventist tell us what it was.

The Adventist would perhaps agree that St. Paul was converted from Judaism, but insist, with equal vigor, that he was still attached to the great principles peculiar to Judaism. Belief in God does not differentiate Judaism from Christianity, nor does submission to a code of intrinsic moral excellence, but the observance of Circum-



cision and the Sabbath in opposition to Baptism and the Supper of the Lord (involving, of course, what is necessarily implied) gives us, in very truth, the differential elements of the two religions.

None can, or would claim that St. Paul's conversion was from atheism to religious faith, or from wickedness to godliness: so the Adventist agreeing that it was from Judaism to Christianity and insisting, meanwhile, that he was still attached to one of the two cardinal principles of Judaism, strips his conversion of any meaning whatever.

The quotation from Elder Jones, like all the other citations for the same purpose, links the Sabbath and the synagogue—and it is always so. If the Adventist, or his friend, has proved (?) St. Paul a Sabbath observer, he has also proved him a devotee of the synagogue and a regular worshipper at its services. "They came to Thessalonica, where was a synagogue of the Jews." That was the place where St. Paul went, as his manner or custom was to do. Think of it, reader, St. Paul, after his conversion from the religion of the Jews, still attending the synagogue!

Yes, the synagogue of the Jews, for it says so; and nobody has ever heard of a synagogue of the Christians.

Every one knows that Paul the Christian going to the synagogue on the Sabbath, no more proves his attachment to the Sabbath than it does to the synagogue.

Every body knows further that his adoption of the custom (and "adoption" is used advisedly; for after his conversion he was alienated from the synagogue service) of going to the synagogue on the Sabbath was for the express purpose of endeavoring to win converts from Judaism to Christianity.

Both time and place were matters incidental, and of no importance to him.

But note Elder Jones' conclusion:

"Paul *did* follow Christ in his "custom" of keeping the Sabbath day—the seventh day—therefore if any man will obey the word of God by Paul, and will be a follower of Paul as he followed Christ, it will have to be his "custom" to go to the house of God, and to worship God, on the seventh day."

A logical clincher indeed!

But note, reader, Elder Jones failed to state whether "the house of God," to which it will have to be our "custom" to go, is the synagogue or the church.

Why did he fail? Because he dared not have stated!

Either declaration would have stultified his position.

Had he said "the church," our reply would be, that St. Paul (as the text reads) went customarily to the synagogue.

Had he said "the synagogue" our reply would be, but the synagogue is of the Jews and we are Christians.

But suppose some Adventist advocate designate a single instance, in the Acts, stating that St. Paul or anybody else met with the "disciples," the "brethren," the "saints" or Christians under any name, on the Sabbath day?

In the matter of collections for the saints (I. Cor. XVI., 2) Elder Jones takes the author of the "Abiding Sabbath" to task for the following remark in defense of his citation of the text of the passage just indicated as an example of Sunday observance:\*

"That this laying in store did not mean a simple hoarding of gifts by each one in his own house, is emphatically shown by the reason alleged for the injunction, 'that there be no gatherings' (*i. e.*, "collections," the same word used in the first verse) 'when I come.' . . . If the gifts had had to be collected from house

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\*Review Abiding Sabbath, page 89.

to house, the very object of the apostle's direction would have failed to be secured."

Then he comments upon it thus:

This reasoning might be well enough if it were true. But it is not true. This we know because Paul himself has told us just what he meant, and has shown us just what the Corinthians understood him to mean; and Mr. Elliott's theory is the reverse of Paul's record of facts. A year after writing the first letter to the Corinthians, Paul wrote the second letter; and in the second letter he makes explicit mention of this very "collection for the saints," about which he had given these directions in the first letter. In the second letter (chap. ix., 1-5), Paul writes:

"For as touching the ministering to the saints, it is superfluous for me to write to you; for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. *Yet have I sent the brethren*, lest our boasting of you should be in vain in this behalf; *that*, as I said, *ye may be ready*; lest haply if they of Macedonia come with me, *and find you unprepared*, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it *necessary* to exhort the brethren, that they would go before unto you, *and make up beforehand* your bounty, whereof ye had notice before, that the same might be ready, as a *matter of* bounty, and not as of covetousness.

He comments very pointedly on this and says that the phrase "lay up by him in store" could not mean and was surely not intended by St. Paul to mean "depositing in a common treasury;" that the avoidance of gathering at St. Paul's coming was designedly met by sending the brethren before to make up the bounty; that if all the money were, at the time of the writing of the second letter, in a common treasury, the necessity of exhorting the brethren to go before and make up the bounty would have been completely obviated.

There are differences of opinion among biblical critics whether there were a common treasury or individual de-

positories, but it must be readily admitted that the contention of Elder Jones on this point has as great a claim to validity as the highest degree of probability could yield it.

His theory is more forceful than the other, both on the grammatical ground—the form of St. Paul's exhortation or injunction, and the light afforded by the second epistle.

But note this, granting that Elder Jones is correct, his contention in no wise affects the principle of the trend of this book: a demonstration that the Law has been abrogated and that we live in the reign of Grace and that that Grace comprehends, with other elements, a liberty in the matter of times and seasons of worship.

It affects, in one example, a single factor only which had been made to serve as 'proof of Sunday observance among the Christians of apostolic days, but does not approach a settlement of the main question.

That being true, it does not disturb what has been said on that point in the first chapter of the second part of this book.

This is the text under criticism:

I. COR. XVI, 1, 2.

1. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

The principal issue is not whether the money devoted to the purpose named were put into a common treasury on the first day of the week (which if that were the case, would be taken as a clear indication of the gathering of disciples on that day) or deposited by each at home in a separate fund to be collected later, which from the convincing argument of Elder Jones was clearly the case,

But the main issue is this :

Is there anything about the text in itself, in comparison with other scriptures, in view of the known character of the author of the epistle, that would justify a reasonable inference, if not set forth an apodictic demonstration, that the text indicates a Sunday gathering of the early Christians?

The question then arises: Why is St. Paul so emphatic about the matter that the disciple "lay by him in store" upon the *first day* of the week? It was not a passing notion; for he impresses upon these Christians that he gave the same order to the churches of Galatia.

The Roman priest who defended the Adventist in tract 113, said that St. Paul, in order to avoid profaning the Sabbath by taking up a collection thereon, appointed the next convenient day—page 20.

That is preposterous from several points of view: *a*—That alms giving, a distinctly Christian action, could have been thought by St. Paul a violation of any day or hour; *b*—That St. Paul would have thought (after the Christian assemblage on one day) of reassembling them on the next, and that, too, in a perennial course, merely for the purpose of taking a collection; *c*—It is preposterous that such an over-weening regard for the Sabbath or any other day, should be entertained and forced upon others by the man who rebuked the Romans for judging one another in such matters, and encouraged them to independence of thought therein (Rom. XIV., 3-6); who censured the Galatians for their slavish observance of days (Gal. IV., 10); who assured the Colossians of their immunity from criticism in the matter of holy days, the Sabbaths and all other days.

The fact is, as the convincing argument of Elder Jones shows, there was no collectoin into a common treas-

ury, but a laying aside by each one who intended to contribute to the collection for the saints.

But why was St. Paul so definite and emphatic about the first day?

It was for the reason that on the day that the disciples turned their hearts and minds to the things of the Lord it was most probable that they would vividly remember the poverty of their brethren in the Lord, and heartily respond to their needs.

Whether the money were put into a common treasury or banked at the several homes of the people, the day of their common prayer and praise would be most likely the day of their sympathetic remembrance of their brethren.

Here is another point which challenges all objectors—the association of which the text tells; that category already mentioned—"the church," "the saints," "the first day of the week!"

Have we seen once, since the resurrection, any combinations as the saints or brethren or disciples with the Sabbath or the synagogue; or the church linked with the Sabbath; or the synagogue with the first day of the week? No, not once!

There is no such crossing anywhere. Examine the text and see; there are the constantly associated ideas of Christian assemblage expressly named—*the Churches, the Saints, the first day of the week*. Who will account for this constant association, except on the ground that they, whether by law or natural growth, are things of the same order?

The most amusing feature of this whole discussion is the undertaking of Elder Alonzo Jones to prove syllogistically that the "Sabbath" and the "Lord's day" are identical in meaning. He first attacks the claim of Mr. Waffle, who in his prize essay "The Lord's Day," says that St.

John referred to the first day of the week in the statement: "I was in the Spirit on the Lord's day."—Page 199.

He casts his syllogism in three forms, all of which are correct; and the conclusion of each of which would have to be admitted, were not exception taken to his major premise in each case. But that is just what must be done, for the following reasons:

First, Major—"The Son of man is Lord also of the Sabbath.—Mark II., 28.

The part he makes that premise play, limits the lordship of the Son of man to the Sabbath and destroys the force of the word "also."

The major of his second is the same.

The major of his third is this:

"The seventh day is the Lord's day"—which is, of course, a begging of the question.

The scriptural quotations on the issue are these:

MATT. XII., 8.

8. For the Son of man is Lord even of the sabbath day.

MARK II., 28.

28. Therefore the Son of man is Lord also of the sabbath.

LUKE VI., 5.

5. And he said unto them, That the Son of man is Lord also of the sabbath.

Elder Jones completely ignores the force of the qualifying terms "even" and "also." The limitation of the lordship of the Son of man to any one day would be such a curtailment of His divine prerogative as to divest it of well nigh all that tell of His glory and proclaim His power. Think of the Son of God a stranger to the great accomplishments of the universe for six-sevenths of time!

The plain meaning of the scripture is that sacred and inviolable as the Sabbath may in itself be, or be deemed,



the Son of man is as much Lord of it as of the other days of the week.

There is no need of a syllogistic argument to demonstrate the truth of this point; for He is Lord of all days.

When St. John employed the term "Lord's day" he meant, by no means, to limit the lordship of the Son of man in designating a particular day as such.

But that superior title was given to the day of his vision because of some transcendent associations attaching thereto.

It is perfectly legitimate to ask, can the day be identified?

It is impossible to bring this down to the conditions of proof, but we do come, in dealing with the subject, to the sphere of well-grounded belief.

Had he in mind the first, the seventh, or some day intervening?

While the point is not susceptible of proof, the eliminating process will serve to bring us as near the ground of certainty as it is possible to come.

First, it is not to be thought that St. John had in mind the seventh day of the week, for the reason that that day was already and for ages known as the Sabbath—vested with a title than which there could be none more glorious, more fraught with honor and dignity and blessedness in the mind and heart of those who were devoted to the Sabbath idea, and the use of another and new designation for that day could have added nothing to the force of the idea already associated with the term, but was subjected to the danger of diminishing it. The Adventists would readily admit that no term could be employed to designate what they hold to be the day most sacred unto God, more abounding in beauty, holy associations and suggestive-



ness than the venerable name of Sabbath. St. John must have known this as well as any man living to-day.

It borders fast upon the inconceivable, therefore, that St. John would have made use of any new term, had he in mind the last day of the week.

Secondly, there was nothing, as far as scripture tells us, in the associations of the days intervening between the first and the seventh, entitling any of them to the distinction of the new name.

Thirdly, immediately succeeding the sacrifice on Calvary, the first day of the week became environed by the most hallowed and inspiring associations—the resurrection, the gift of the Holy Ghost, the stated assemblage of the saints for the commemoration of the “blood of the New Testament” and other holy rites.

That day did become, by virtue of those associations, entitled to a name, capable of doing larger service than declaring its own numerical order in the weekly circuit, and it had merited, so to speak, a name of supernal beauty and singularity.

Ourselves and our opponents must admit that this whole point is confined to the limits of probability.

Taking it therefore as such, is it not most reasonable to conclude that the new name, “Lord’s Day,” was applied to none other than that day so hallowed by associations of divine appointments in the Church of Christ?

There is one other theory—that put forward by the author of tract 113, to the effect that as such phrases as “the day of the Lord,” “the day of our Lord Jesus Christ,” etc., designate the day of Judgment, and St. John on Patmos had a prevision of the Judgment, the “Lord’s day” of his vision was only a forecast of Judgment day, leaving the numerical order of the day uncertain, and of no concern.

That theory is not to be treated lightly, but in view of the fact that in the apostolic days the first day of the week came to be commonly known as the "Lord's day" and the original of that appellation was St. John's Patmos phrase or the same previously employed, the most reasonable inference is that the expression was used by St. John to indicate the first day of the week.

Surely if any day for special and sufficient reason might be separated from the rest and be dignified by the exalted title "Lord's day," it is the day of His conquest—when He arose a conquering hero having vanquished the most mighty of the foes of man—sin, Satan and death.

Who will say that He who timed His resurrection for the first day of the week, and so stamped it as of all days the most befitting Christian assemblage; who made it the birthday of the Church by the outpouring of the Holy Spirit thereon, did not also vouchsafe the heavenly vision to the beloved disciple on the same great and glorious day?

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## CHAPTER IV.

### THE SABBATH'S SUCCESSOR.

Many writers have, in some way, felt the call to defend the Christian practice of Sunday observance, and in doing so have set forth the claim that the Sabbath has been changed from the seventh to the first day of the week. They defended their contention as best they could, but with very unhappy results; because they tried to prove the thing that is not true and therefore not to be proved. In those controversies the Adventists have always had the best of the argument, for the reason that such writers have assumed with the Adventists that the

Sabbath institution is still in force, and failed to follow St. Paul to the root of the matter, as has been done in this book, and note the fact that the Sabbath institution was a peculiar feature of Judaism and was abrogated with the passing of the Law. They have failed to appreciate the meaning of the liberty with which Christ has made men free, and now think of themselves as under the yoke of the Law.

PART FIRST has fully demonstrated the fact of the Law's abrogation and the canceling of all its peculiar institutions of which Sabbath observance was one of the greatest—standing above all others in class with Circumcision.

The preceding chapters of PART SECOND have fully shown the disciples' exercise of liberty in the observance of days, as the canonical epistles also declare their liberty in the matter of meats, drinks, and other things which were elements of bondage under the Law.

Chapter II., PART FIRST, has shown beyond dispute that the Christ had ordained Baptism in the Christian economy for the accomplishing of the work which Circumcision effected under the old dispensation. That point is so well known to students of New Testament literature that summoning attention thereto would be sufficient for the purpose without any sort of dissertation thereon.

Baptism is the successor of Circumcision.

The question now arises, is there a successor to the other covenant-element, Sabbath observance, of the former dispensation, and if so, what is it?

As was before said, the Lord's Day is not the Sabbath; the Sabbath was not changed from the seventh day to the first, therefore Sunday is not the successor of the Sabbath. To show the Sabbath's successor it is first necessary to point out the office of the Sabbath in the

Old Testament regime. It was the memorial of God's great work; its observance was the emphatic attestation of devotion to God and allegiance to His holy name. The seventh day rest and devotional exercise out of regard of the Sabbath idea, was communion with the Lord of Heaven.

As Circumcision was the covenant-element of establishing spiritual kinship with God, so was Sabbath observance the covenant-element of its constant recognition and the way of communion.

In the Christian dispensation, Baptism was appointed, in lieu of Circumcision, the covenant-element declarative of spiritual union between God and man.

This is pointedly set forth by St. Paul:

COL. II., 9-12.

9. For in him dwelleth all the fulness of the Godhead bodily.

10. And ye are complete in him, which is the head of all principality and power:

11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12. Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Again he speaks thus:

I. COR. XII., 13.

13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

So again he speaks of the kinship with Christ, the newness of life in God and the hope of the final resurrection through the covenant-element of Baptism:

ROM. VI., 3-11.

3. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:

6. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7. For he that is dead is freed from sin.

8. Now if we be dead with Christ, we believe that we shall also live with him:

9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The Circumcision successor is clear to us all. But what did the Lord ordain for the performance of the office which it was the Sabbath covenant-element to effect?

What did He institute as the memorial of *His* great work, such as the Sabbath had been in Judaism? What observance did He command as an attestation of devotion and sworn allegiance, and as a means of constant spiritual nourishment?

It was not a day of observance, but a service which He dignified by no less exalted a name than the NEW TESTAMENT.

Jeremiah looked through the dim vista of time and saw in the distance these things that should come to pass, and so he declared them.

JER. XXXI., 31-33.

31. Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32. Not according to the covenant that I made with their

fathers, in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the LORD:

33. But this *shall be* the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

While our Lord left us free as to the times and seasons of observing the New Testament, His charge was to frequent observance thereof.

That frequency of observance is greater in some places than in others. Among some Christians it is monthly; among others, daily. But every day dedicated by a Christian gathering to the commemoration of the New Testament in Christ's blood becomes, in a sense, a Lord's day, or—a Sabbath, if you please.

Considerably before the end of His earthly ministry our Lord had told, in the synagogue at Capernaum, of the blessed gift in store for those who should believe on Him, but did not tell the manner of its reception. He spake to His hearers thus:

JOHN VI., 47-58.

47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48. I am that bread of life.

49. Your fathers did eat manna in the wilderness, and are dead.

50. This is the bread which cometh down from heaven, that a man may eat thereof and not die.

51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53. Then Jesus said unto them, Verily, verily, I say unto you,

Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55. For my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

It is no wonder that the discourse, as here recorded, should have left the hearers of those words mystified.

But subsequent events revealed to the disciples much of the hidden meaning of the discourse at Capernaum, and that discourse, in turn, furnished them a comprehensive grasp of the New Testament that was later instituted.

Here are the words of St. Matthew relative to the institution:

MATT. XXVI., 26-28.

26. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of *it*;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

These are the words of St. Mark:

MARK XIV., 22-24.

22. And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body.

23. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of *it*,



24. And he said unto them, This is my blood of the new testament, which is shed for many.

Likewise the words of St. Luke:

LUKE XXII., 19, 20.

19. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of *me*.

20. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

That body was the body broken—pierced and nailed to the tree; offered up to God as the sacrifice for the sins of men. That blood was the “fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness;” it was the blood of sprinkling without whose shedding there could have been no remission. This new memorial was not to be of the world’s Creation, but of the Redemption to life glorious and eternal, from the agonies of an endless death.

“This do in remembrance of *Me*.”

Here is the covenant-element succeeding the Sabbath. The Lord calls it Himself the New Testament, to be done in His remembrance. This is the new memorial attesting man’s praise of heaven’s most glorious King; the perpetual evidence of man’s faith and allegiance, and his supreme expression of thanksgiving for the mighty things wrought in him by the Lord of heaven and earth.

We may now turn to the words of the apostle St. Paul who, though not present on the occasion of the act of institution, was taught by the Lord Himself about this great covenant-element of Christianity.

I. COR. XI., 23-26.

23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24. And when he had given thanks, he brake *it*, and said,



Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

The twenty-sixth verse shows that the body broken and the blood shed are one in significance. There is to be no separation of ideas in reference to them.

In each of the passages quoted, this memorial service is called by the Lord Himself the New Testament, as the weekly memorial of the completed creation was called the Covenant. But in instituting this new covenant as a memorial of redemption, our Lord left His disciples absolutely free as to times of its commemoration, charging them only to frequency of observance. The view might be taken that He did not even that, as the words read:

"As oft as ye eat."

But the writer is of the opinion that the construction might well be: "As ye shall often eat" and that such is the true meaning. There was a charge of commemoration as well as a declaration of its meaning.

But however that may be, it is evident that the Lord specified no time, and it is equally significant that He said not: Do this every Sabbath day in remembrance of Me.

No, that service itself is of the most exalted character, it is so close a form of communion with the living God that it took that very name, and is known as The Communion. It was designed to be expressive of man's heartfelt thanksgiving and most solemn praise, and so completely a memorial of the most tragic, and withal, most sacred and munificent event of human history as to

need no reenforcement by its coincidence with a particular day, or other accessory.

Its glory is not impaired by its coincidence with one day, nor heightened by its coincidence with another.

But conversely, the day, whatever it be, on which the service commemorative of the outpouring of the atoning blood of Christ is held, has, by virtue of that association, been glorified and exalted into a veritable Day of the Lord.

The Sabbath's successor is not another day, but the New Testament in Christ's blood.

\* \* \* \* \*

What, then, is the status of Sunday observance in the Christian economy?

Sunday observance was not given by command, it does not stand as a requirement in Christian ethics; its adoption was a free and independent movement on the part of the disciples, led consciously thereto by the significance of the resurrection of Christ occurring on the morning of that day; and unconsciously led by the inspiration of the Holy Spirit, in all likelihood, as their choice of that day for uniformity of worship seems to have been sanctioned from heaven by the gift of the Holy Ghost and the Church's birth thereon.

If there is anything under the old dispensation approaching a type of the Sunday, or Resurrection-day idea (for Sunday was made the weekly reminder of the resurrection), it was the Passover—the deliverance of the people of God from bondage.

But with all that, Sunday observance is not essential to Christian integrity. Were a man converted to Judaism it would be necessary that he be circumcised and keep Sabbath; if he be a convert to Christianity he must of necessity be baptized and commemorate the Body and

Blood of Christ; for Circumcision and the Sabbath were conjoined in the establishment of the old covenant of God, while Baptism and the Supper of the Lord blend in formation of the new covenant.

If a Mahommedan became a Christian he need not forsake his Friday observance, if only his observances thereon be Christian ceremonies; so the Adventist may keep Saturday, if he would feel that his Saturday observance is not obligatory, while that of Baptism and the Lord's Supper is.

And the quarrel we have with the Adventist is not on account of his keeping Saturday, but his keeping it out of respect of the Sabbath idea, his introduction of confusion into Christian customs, and his claim that all who follow not his example are guilty before God.

We shall have to revert again to tract 113. The writer says:\* "We have studiously and accurately collected from the New Testament every available proof that could be adduced in favor of a law canceling the Sabbath day of the old law [old law, mark you—that was the Sabbath itself], or one substituting another day for the Christian dispensation. We have been careful to make the above distinction, lest it might be advanced that the third[fourth as ordinarily counted] commandment was abrogated under the new law. Any such plea has been overruled by the action of the Methodist Episcopal bishops in their pastoral 1874, and quoted by the New York *Herald* of the same date, of the following tenor: "The Sabbath instituted in the beginning and confirmed again and again by Moses and the Prophets, *has never been abrogated*. A part of the moral law, not a part or tittle of its sanctity, has been taken away."

"The above official pronunciamento has committed

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\*Page 25.

that large body of biblical Christians to the permanence of the third commandment under the new law."

"We again beg leave to call the special attention of our readers to the 20th of "the 39 articles of religion" of the "Book of Common Prayer:"

"It is not lawful for the church to ordain anything that is contrary to *God's written word*."

The writer of tract 113, who is an ecclesiastical Christian, and not a biblical Christian, wrote those words to show that all Christians except Roman Catholics have stultified themselves in knowingly ignoring the Sabbath of the Law.

If the Methodist pastoral be correctly quoted, it is difficult to understand why the Methodists are so devout and earnest in the services of Sunday and keep their churches closed on Saturday—the present week-day corresponding to the Sabbath of the Law.

But this book has proved abundantly that, as far as the respective regard for Saturday and Sunday is concerned, the sponsors for the "Book of Common Prayer" have not deviated one iota from their claim with reference to *God's written word*.

In accounting for the origin of Sunday observance the Adventists have made much of heathen influences and the edict of Constantine put forth in the year 321.

The claim of many is that the heathen influences were early at work through the Neo-Platonic philosophers who came into the church; and were brought to a climax in the famous edict of Constantine that rest should be taken and granted on the day of the sun.

To defend the liberty of Sunday observance and its actual historical recognition, there is no need to cite the Fathers nor lay value upon the claims of the Adventists

with reference to Constantine. The thing is not of sufficient weight to need refutation.

In the face of all the evidence that has already been adduced, it is preposterous to claim that the Christian era had advanced three centuries and a quarter before Sunday observance became the vogue among the disciples of the Lord.

All that the edict of Constantine did was to imprint the imperial sanction upon a custom which had long prevailed, and grant it legal standing in the Roman empire.

That is a very common thing in legislative work. Such things have been done from time immemorial.

In most American cities there are Sunday laws to safeguard the religious life of the community, but Sunday observance began before such enactments; yea, it began with the great day of the resurrection.

Next to the departure from the Sabbath of the Law, the thing particularly painful to the Adventists is that the disciples of the risen Lord should have adopted the day of the sun—the day most dear to the heart of heathenism—as the day of their solemn assembly and holy rejoicing.

But why should that be an occasion or cause of deep distress?

Why not rather of joy and thanksgiving?

Let us see the signs of Providence touching that day of blasphemy and sacrilege, for they are evident and unmistakable.

What did God do with that day?

He timed the resurrection of His Blessed Son to meet it; He fulfilled the promise of the prophecy in Joel as to the outpouring of the Spirit on that day—the first Christian Pentecost, and gave to the world thereon “the church of the living God, the pillar and ground of the truth;” He so guided the minds of the disciples that they,

with one consent, made choice of that day as most befitting the commemoration of the New Testament in Christ's blood and their other holy ceremonies, and handed it down to posterity adorned with a particular sanctity and bearing the blessed title—the Lord's Day.

All that has been instrumental in the destruction of the heathenism itself. Who will make war upon the name Easter since God in His wisdom so timed the resurrection of His Son as to destroy every vestige of meaning and service adhering to the ancient festival of the goddess of illumination and physical revival, and convert it to the praise of His own glorious Name?

What if the festival of the Nativity were made to coincide with some Teutonic, or other feast of nature-worship, since God changed it to the praise of the infant Redeemer and brought to inglorious defeat the worship of the creature and its laws?

The word "Sunday" is not now thought of as the name of a day dedicated to the sun. The association of sound in this connection has wholly lost its meaning. God used the Christian association both of the name and order of the day for the overwhelming of both heathenism and the heathen suggestion of the name.

To the mind of the civilized world to-day, Sunday suggests nothing of the ancient association; no one thinks of the composition of the word.

God has destroyed all that, and linked with it, in an inseparable bond, the glorious theme of the Resurrection.

The Day of Resurrection!

Earth, tell it out abroad;

The Passover of gladness,

The Passover of God.

From death to life eternal,

From this world to the sky,

Our Christ hath brought us over,

With hymns of victory. Amen.









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